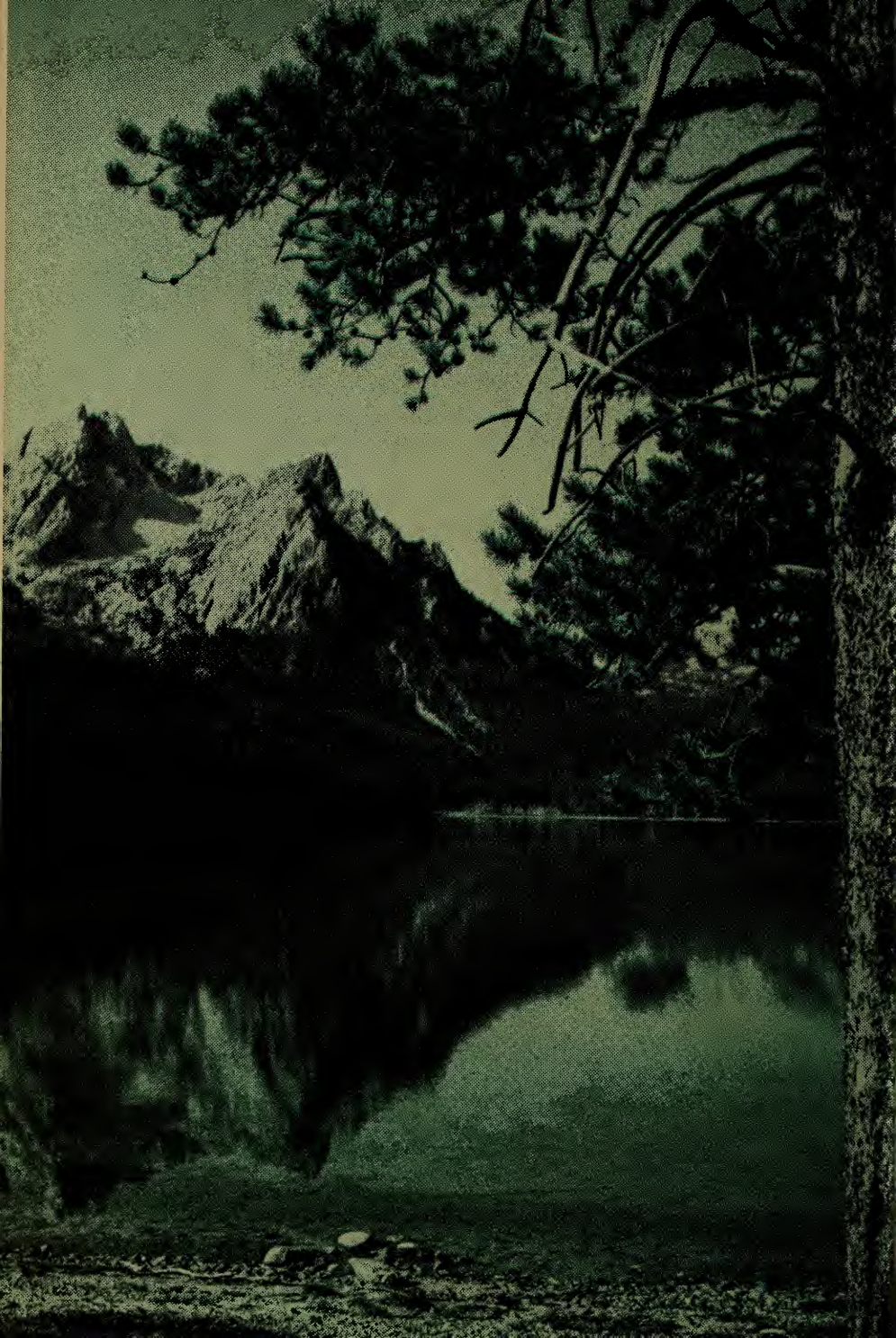




the Chaplain



Protestant Cadet Religious Program at the
United States Military Academy
By *James D. Ford*

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Netherlands Military Chaplaincy
By *Herman J. Kregel*

•
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Fort Sam Houston, Texas

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What Does Christianity Supply?
By *Bernard Braskamp*

•
Death at Malolo
By *Robert Johnston Plumb*

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OCTOBER 1963

the Chaplain

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*All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible.*

Editorial

COPIES of two very interesting manuscripts have been received by the General Commission's library. One, written several years ago by Dr. James O. Henry of Biola College, concerns the Christian Commission, an agency of Protestant organizations and individuals who served the Union troops during the Civil War. The YMCA was prominent in the sponsorship of the Christian Commission. An impressive amount of assistance was gathered and distributed to meet the religious and physical needs of military personnel. The government was not equipped to provide the wide range of services and supplies which are an accepted part of present-day logistics for the armed forces. The problems of organizing the Christian Commission's civilian relief effort on behalf of the military are given in considerable detail by Dr. Henry. There are informative parallels in any attempt on the part of religious groups to establish an effective working relationship with the United States government.

The second manuscript, dated 1963, also a thesis submitted in partial fulfillment of the requirement for a graduate degree, concerns "The Influence of the American Protestant Churches on the Development of the Structure and Duties of the Army Chaplaincy, 1914-1962." This was written by Chaplain (Capt) Edward A. Simon, USA. Chaplain Simon was given access to certain records of the General Commission to which he makes reference in citing his sources of information. It is instructive to read of early attempts to accomplish the mission of the chaplaincy under simple forms and by variations from the present structure. The role of the churches in improving the quality of the religious program in the Army is impressive.

Chaplain Simon deals in a careful and objective manner with the points and periods of criticism in the history of the chaplaincy. This is a very timely subject since church-state relations are being re-examined by both the courts and the churches at present.

It is unfortunate that these two manuscripts are not in print, since they deal with the record of very informative precedents and experiences regarding the military, the chaplaincy, and the churches.

—A.R.A.

Protestant Cadet Religious Program at the United States Military Academy

Another in the series of studies on the Protestant Cadet Religious Program in the various military academies.

GENERAL of the Army Douglas MacArthur received the Sylvanus Thayer Award at West Point in May of last year. In his acceptance speech he spoke of the importance of religion in the life of the soldier: "The code, which these words (*Duty—Honor—Country*, the motto of West Point) perpetuate, symbolizes the highest moral law and will stand the test of any ethics or philosophy promulgated for the uplifting of mankind. Its requirements are for the things that are right, and its restraints are from the things that are wrong. The soldier, above all other men, is required to practice the greatest act of religious training—sacrifice. In battle and in the face of danger and death, he

discloses those divine attributes which his Maker gave when he created man in his image. No physical courage and no brute instinct can take the place of the Divine help which alone can sustain him."

Since its founding as a Military Academy in 1802 to the present time, the importance of religion has always been articulated, and its practice has been an integral part of the life of the cadet. Whether the cadet is formally expressing his praise to God at worship or playing football, studying for an exam or on a summer trip, he realizes that his religion is something that touches every aspect of his life.

It has always been so.

This year West Point celebrates



Cadet Chapel Choir rehearsal at Cadet Chapel. Mr. Davis is director.

the 150th Anniversary of the appointment of the first chaplain, the Reverend Adam Empie, who was also Professor of Ethics, History, and Geography. In 1896 the duties of teaching were severed from the chaplaincy responsibilities so that the chaplain could devote his time more specifically to developing a religious awareness among the cadets.

It is interesting to note that though any clergyman is eligible for duty at West Point he does not serve during his tour as a commissioned officer. His uniform is the clerical collar and he holds a civil service rating. This pattern, which has existed since the first chaplain was appointed, seems to work well

at the Academy. With the tremendous pressure under which the cadets work, the chaplains do all they can to continue the pastoral relationship which the cadets knew in their home churches; yet, at the same time, they help to build a mature faith which will stand by the cadets when they become officers.

The present chaplain is the Reverend Theodore Cuyler Speers, D.D., who was the senior minister for twenty-four years at Central Church on Park Avenue in New York City prior to coming to West Point. Now completing his fourth year, Dr. Speers, who was appointed by President Eisenhower in 1959, is continually impressed by

the enthusiastic participation of the cadets in the religious program.

Not only does Dr. Speers enjoy watching the many athletic events but, when first arriving at the Academy, he visited the Field House to try his hand at weight throwing (he was British Open Champion in 1921 in the sixteen-pound hammer). A cadet observing Dr. Speers warming up said, "Sir, you'd better take it easy or you'll break your back!" After trying the thirty-five pound weight, Dr. Speers was persuaded to give up weight-lifting and concentrate on his strong game of tennis.

The majestic Cadet Chapel sits high on a hill dominating the entire Academy scene. It is here that the Sunday worship services are held at 0850 and 1100 hours for the 1,700 members plus of the Protestant Chapel Squad. The early service is simple in form, consisting of

hymns, prayers, and sermon. The 1100 hours' service lasts one hour and includes procession and recession by the choir and clergy and the fuller use of liturgical forms.

Dr. Speers has spoken to various college and university groups for many years and is enthusiastic about the reception given by the cadet congregation. (During World War II, Dr. Speers, as a member of a team consisting of a Jewish Rabbi, a Roman Catholic priest, and a Protestant minister, visited many Army camps, and Naval and Marine bases, under the auspices of the National Conference of Christians and Jews. In this connection, he spoke to audiences totaling 500,000 members of the three services.)

The Cadet Chapel Choir sings for all services and regularly presents concerts in prominent churches in New York City and elsewhere. The

Cadets marching during June Week exercises. Cadet Chapel in background.



choir, composed of 170 voices, has also recorded anthems used in Chapel worship services. Together with guest choral groups from the area, the choir presents the *Messiah* during the Christmas season to a congregation of two thousand persons.

The Cadet Choir leader this past year has been Colin Kelly III. Cadet Kelly's father was killed in the early days of the war. To honor the father's heroism, President Roosevelt awarded an automatic appointment to West Point to Colin, then an infant, when he would reach Academy age. Instead Colin turned down the proffered appointment and won another on his own merit. He served during the year of his First Class with the rank of Cadet Captain.

Mr. John A. Davis, Jr., for eight years Organist and Choirmaster, USMA, directs the choral groups and also plays the Chapel organ. In addition to the duties at the Chapel, Mr. Davis holds membership in several professional societies, and presently serves as Chairman of the Board of Westminster Choir College, Princeton, New Jersey. He was a bomber pilot during World War II; maybe this explains why he feels so much at home in the "cockpit" of the Chapel organ. With 14,666 pipes ranging in size from that of a pencil to several so large a man can crawl inside, the Chapel organ ranks as the second largest church organ in the world with a value of over \$400,000. Developed from a

small instrument of 2,000 pipes by Mr. Frederick C. Mayer, West Point organist for forty-three years, it has grown through many memorial gifts to its present size.

Mr. Davis is also advisor to the Chapel Chimers, a group of cadets who play the huge bells located in the tower of the Chapel. With no way to practice except to play out loud and clear, there are occasions when the Plebe Class is practicing when certain unharmonious sounds are heard up and down the Hudson Valley. It is not long, however, before the combination of musical ability and acquaintance with the instrument enable the cadets to peal out the hymns of the church in a manner befitting a professional.

Cadets from the fifty-member Acolyte Squad serve during the Chapel services as candlelighters, crossbearers and lesson readers. Heading the Acolyte Squad during this past year has been Bill Alexander from Harrisburg, Pennsylvania, who also serves as Brigade Activities Officer. In addition to their Sunday responsibilities the acolytes meet for discussion and take trips to area churches.

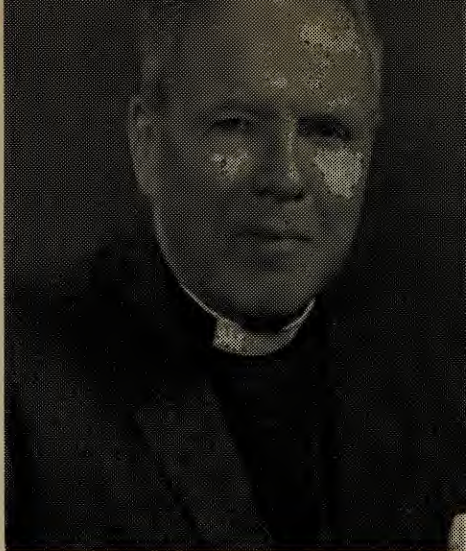
There is opportunity for cadets to receive Holy Communion at the general Protestant services in the Chapel. Denominational services of communion are also conducted each Sunday in St. Martin's Chapel, located under the main building. Attendance at these denominational services and discussion groups is encouraged by the chaplains in or-

der that the cadets might continue and strengthen their ties with their own church.

During the summer months the services are held outdoors—at 0800 hours at Camp Buckner, a training area about eight miles from West Point proper, and at 0920 hours at Trophy Point for new cadets. The Trophy Point amphitheater is beautifully situated for these services with the view north up the expanse of the Hudson River and flanked on the sides by the mountains of the Mid-Hudson Valley.

The West Point Sunday School is one of the unique schools in the country with nearly 700 pupils taught by 150 cadet teachers. First started as a YMCA group about one hundred years ago, the Sunday school now comprises the Protestant children of Post personnel. These cadets, leaders from every aspect of Academy life, serve as teachers, superintendents, bus guards (the school operates ten buses) and administrative specialists.

Among the outstanding teachers might be noted Homer Holland of Wisconsin who stands "Number One" in the Class of 1963, Al Shine, Brigade Adjutant, and Lionel Ingram, Brigade Operations Officer. Wayne Wheeler from Massachusetts, who teaches in the Primary Department, is an expert soccer and hockey player. The new Executive Officer is Jimmy Golden of the Class of 1965, who already has distinguished himself as a star soccer player and scholar (he stands in the upper 5



The Rev. Theodore C. Speers, Chaplain,
United States Military Academy.

per cent of his class). He will assist the 1964 Superintendent of the Sunday school, John Kyle, already a leader in the Class of 1964.

The first Sunday school was held on Constitution Island, which is directly across the Hudson River from West Point. It was encouraged by the Warner sisters, who lived there and who wrote the famous Sunday school song, "Jesus Loves Me, This I Know" in 1860. In cadet slang these early YMCA Sunday school teachers were dubbed "Hell Dodgers" and the superintendent of the school was called the "Chief Hell Dodger."

"Chief Hell Dodger" for 1963 has been Curry Vaughan, a starter on Army's "Go" football team, who is heading for the Army chaplaincy.

Chaplain James D. Ford serves as adviser to the Sunday school. He is assisted by four officers stationed at West Point—one such officer is Major Joseph L. Fant, III, Department of English, who taught in the school when he was a cadet.

Typical of the interdenominational emphasis of the school is the fact that of the seven cadet superintendents elected for 1963-64, five denominations are represented.

The teachers take two trips to nearby churches each year to observe outstanding Sunday schools and improve their teaching techniques.

Among the many outstanding graduates of West Point, who during their cadetship served as teachers, are the present Superintendent,

Major General W. C. Westmoreland, and General Matthew Ridgeway.

Each morning, Monday through Saturday, at 0630 hours, 100 to 150 cadets gather voluntarily for worship and prayer. This group, begun by a handful of cadets in the early 1950's, has outgrown its meeting place in the Chaplain's Office and now meets in Mahan Hall, a large room near the cadet barracks. Used for relaxation by cadets during the evening, Cadet Preston Hughes and his staff change it over to a chapel setting with the ecclesiastical appointments in no time flat.

The service opens with three hymns sung a cappella, then a cadet leads in prayer, followed by a brief meditation given by the chaplain, post officers or cadets. In addition to the preaching services the chaplains are present on Thursday mornings to administer the Sacrament of Holy Communion. These services end by 0650 hours in time for the cadets to catch a quick breakfast.

It is significant of the important place given to religious training at the Academy that the chaplain is invited during July to address the entire new class on the evening of their first full day at West Point. It is during this hour's talk, the first time that the new cadets have opportunity to "fall out" and relax for a few minutes.

During the Thursday evenings of New Cadet Barracks, when the newly arrived plebe needs all the support that he can get, he is invited to get together with the chap-

One of the cadets teaching kindergarten children in the Sunday school.



lains for an hour and a half of worship, give and take discussion, hymn singing and a couple bottles of pop. Approximately 250 plebes take this opportunity for religious fellowship during July and August.

During the Sunday afternoons of "Beast Barracks," Dr. and Mrs. Speers entertain all newly arrived Protestant cadets at a "Parade of States" held in the recently decorated Fenton Room in the Cadet Chapel. This informal occasion serves as a wonderful opportunity for cadets to get acquainted with the chaplains and to get a few minutes of free time before resuming the strenuous schedule of Plebe Summer.

In addition to morning devotions, choir, acolytes, Sunday school, and Bible study, cadets have opportunity for regular discussion on religious topics at the Protestant Cadet Fellowship, held on Thursday nights during the academic year and at the barracks Bible studies during their free time.

During the second semester, the chaplains sponsor a series of discussions called "Common Christian Convictions," at the conclusion of which cadets are given opportunity to affiliate with a particular denomination.

Each June newly commissioned Second Lieutenants and their fiancées stand before the altar in the Cadet Chapel and are married. The forty-one weddings that were performed last year amount to many ceremonies, yet all are given indi-

vidual attention and special concern.

Each cadet to be married in the Chapel receives five and one-half hours of counseling during the spring semester, including one meeting with cadet fiancée and chaplain. These sessions are held in Dr. and Mrs. Speers' quarters, a gothic style stone building adjacent to the Chapel.

In addition to the many weddings that he performed last year, Dr. Speers married his youngest daughter Cathie, to Second Lieutenant Seth Hudak, now of the Air Force. Cathie walked down the 200-foot aisle on the arm of her father and then, in the blinking of an eye and before any of the 1,200 guests were aware, Dr. Speers put on his vestments in the vestry and continued the ceremony.

Dr. Speers is impressed by the willingness of the cadets to think seriously about their religious commitment in spite of their busy schedule. The Chaplain's Office in the 19th Division of Cadet Barracks is always open to anyone to stop by and chat about any subject. Throughout their four years at the Academy the cadets are said to spend more time with the chaplains than any other officer on the Military Post.

Through programs of teaching, preaching, discussion and counseling, the religious program of the United States Military Academy seeks to undergird its famous motto, *Duty, Honor, Country.* **END**

Netherlands Military Chaplaincy

Another article in the series on the chaplaincy in other nations.

WHEN Henry Hudson sailed the *Half Moon* on its first trip up the American river that now bears his name, it is doubtful if a chaplain was aboard to care for the spiritual needs of his Dutch crew. However, other ships flying the same flag had chaplains aboard for as far back as four hundred years.

As early as 1607 the shortage of chaplains was already recorded in the minutes of the Classis (Presbytery) of Haarlem. A national Synod in the early 1620s directed the Classis of Leiden to provide an army chaplain, but the chaplain failed to report for duty. The report of the misunderstandings and failure to serve (the same thing had apparently occurred the year before with the Classis of Dordt's designated chaplain) included the following: ". . . with the result that it comes to pass that the gruesome sins that are daily committed in the armies are not properly punished and masses of soldiers receive no religious training and die without the comforts of religion. All the more properly ought this (religious ministration to the troops) to be practiced in view of the fact that the English, French, and other foreign nations are providing us with a good example; indeed, even our enemies always have their numbers of Jesuits, papists, and monks in their armies."

Around 1625 the Dutch government and the officially recognized church were locking horns over the appointment to active duty of Dominee (Rev.) Conradus Markinius. The government had seemingly tired of waiting for the ecclesiastical endorsement from the Synod and placed the minister on duty with the troops. By 1627 "the matter was

reported to have been put in order," but repeatedly in the ensuing centuries the question of the church's responsibility to its members in the military service was threshed out at subsequent synods. It is interesting to note, however, that the debates were almost exclusively over methods and qualifications, but the responsibility of the church to provide clergy for the military was not questioned.

The reported practice of the Portuguese in manning every ship with a priest became the ideal as early as the beginning of the 17th century. The Haarlem Classis discussion in 1607 bemoaned both the lack of quality of the men trying to do a chaplain's job and the acute shortage of qualified chaplains available for duty. Immediate action was demanded to improve the situation where the bulk of the ministrations to naval personnel was being given by unordained lay preachers, catechism instructors, and "comforters of the sick." Despite the shortage of university educated clergy in the Netherlands in early 1600, action was nevertheless demanded that one such be assigned to every ship. Among the ships to have assigned chaplains were also those of the East Indies Company whenever these ships were armed.

Hard fact overtook Classis' fancy and most of the ships had to settle for the unordained lay volunteers who came from the congregations back home. These laymen, although authorized to hold services and to read a sermon written by one of the mainland ministers, were not permitted to administer baptism or Holy Communion, nor to pronounce the benediction at the close of service. Usually they held the rank of a noncommissioned officer, but little in the way of records or requirements for these lay religious workers of the seventeenth century remains.

Things picked up in the eighteenth century. The church assumed greater responsibility when it was realized that standards and quality would not be raised in any other way. Regulations and outlines of duties were established, church boards similar to those governing home congregations were formed on board ship, and the equivalent of efficiency or fitness reports were required from the ship's senior officers on the duty performance of the chaplain—these latter were to be forwarded to the authorized representatives of the Synod. The chaplains were directed by the denomination to make their sermons "short, clear, and simple." (This in a period when sermons were usually an hour long in the civilian churches.) Before sundown the chaplain was to lead the crew in prayer on the open deck. In the event of battle, he was to lead all on board in public prayer, both before and after the engagement.

The senior officer of the ship was authorized to certify to the character of the seamen who desired to take communion if they had no record of church membership from their home congregation. (These early Calvinists were zealous in protecting their communicants from partaking "unworthily" at the Lord's Table.) Offerings were also directed to be taken at the ship services.

An interesting report of instructions for ships' chaplains was recorded by one of the eighteenth-century chaplains, a Dominee Geisweit. The chaplain's duties included the exercise of church discipline as well as sick visitation, religious education, and preparation for confession of faith, and the many other duties taken for granted by a parish minister of his time.

PRIOR to World War II the number of navy chaplains never was very large, and in 1940 there were only three on active duty, one of whom was on duty in the East Indies. Through the efforts of the Reverend J. M. Sillevius Smitt during the war years and after, the total has risen to a high of twenty-three, with seventeen additional reserves presently available for duty in event of emergency or mobilization. On the larger ships the chaplain still selects a church "board" to assist him in performing his duties within the framework of a congregational structure.

Throughout the years the Dutch Army chaplaincy also continued to perform its services. Before and during World War II, dedicated clergy left the comfort of civilian parishes to minister to the men in the military, some serving with the free forces, others with the underground resistance, and still others sharing prisoner of war hardships with their parishioners in uniform. This chapter in the history of the Netherlands chaplaincy has been covered by Hamel in his book *Soldiers' Preacher (Soldatendominé)* and by Van Dorp in *The Light Behind the Wall*. (During World War II the Netherlands government also commissioned two Dutch-speaking ministers of the Reformed Church to serve as navy chaplains in the U.S.A. for Dutch troops, one working in New York, and the other in San Francisco.)

Meeting quotas and maintaining denominational balance among the Protestants continue as problem areas, particularly during peacetime, even as it is often a matter of concern in the American services. Clergymen are reluctant to leave their parishes for the short reserve duty tours (one year and six weeks), even though their families are permitted to continue to occupy the parsonage. Congregations are not too willing to lose their pastors for the short period and to put up with a vicar-in-charge or guest preachers. Occasionally a minister

avoids duty by claiming to be a pacifist. Mutuality of approval remains a basic practice for active duty for both reserves and regulars in all of the services. The denominations will not force a chaplain on the military against its wishes, nor will the military order to active duty any chaplain without the concurrence of his denomination. It should be pointed out, though, that clergymen in the Netherlands, as in the U.S.A., are exempt from compulsory military service. As also happens in the States, the military is sometimes reluctant to accept for active duty certain clergymen. Likewise there are others whom the military would accept, but whom the denominations refuse to endorse.

Recent census figures of eleven million for the Netherlands showed 41.2 per cent Protestants, 40.4 per cent Roman Catholics, and 18.4 per cent who claimed to have no religious preference or affiliation. The 41.2 per cent Protestants may be broken down further as follows:

The Reformed Church (<i>Hervormd</i>)—formerly the officially recognized church	28.3 per cent
The Secessionist churches—generally more conservative than the larger group from which they broke away in different secessions for 150 years. Some of these merged to form the Reformed churches (<i>Gereformeed</i>)	9.3 per cent
Other Protestant denominations and sects	3.6 per cent
Total	41.2 per cent

In theory the ratio of active duty chaplains is three chaplains from Hervormden, two from the Gereformeeden, and one from the other Protestants. In practice, however, the ratio is about fifty-fifty between the two major denominations in the Army. This is primarily because service for the Protestant chaplain is strictly voluntary and the vacancies have been filled as volunteers who could meet the necessary requirements became available, regardless of their denomination. The Roman Catholics presumably have no great difficulty in filling their quotas. Their priests are ordered to report for active duty as they are released by their bishops in response to the requests from the Roman Catholic Chief of Chaplains.

The present active duty strength is: Army and Air Force—97 Protestants (13 regular, 84 reservists) and 97 Roman Catholics (10 regular, 87 reservists); Navy—20 Protestants (3 regular, 17 reservists) and 20 Roman Catholics (3 regular, 17 reservists). The

navy reserve chaplains serve three-year tours and many of the army and air force reserve chaplains serve much longer than the "required" one year and six weeks. The "continuing" active duty reserves come mostly from the Hervormd group. When the reserves return to their civilian congregations they remain "on call" until age 55.

During peacetime the ratio of chaplains to troops is one Protestant and one Roman Catholic per 1,500 men. During wartime mobilization the ratio doubles and assignment is on the basis of one Protestant and one Roman Catholic per battalion or similar-sized unit (ca. 800 men).

EQUIPMENT issue parallels the American practice to a considerable extent, with each chaplain receiving a small wall tent, sleeping bag, blankets, communion kit, kit containing Bibles and literature, hymnbooks, typewriter, etc.

Each chaplain has a clerical assistant, but there the similarity ends between those assigned to combat troops and those in the Zone of the Interior. The former have an assigned jeep and driver who doubles as clerk. The Zone of Interior chaplains have a civilian clerk, but no assigned vehicle. The division chaplain has an assigned corporal *and* a driver, while the army chaplain has a sergeant as well as a driver assigned to him.

There is a basic difference between the American and Netherlands chaplains in their relationship to the military. Netherlands chaplains are completely integrated into the military in rank and wearing of the uniform, yet they are not subject to military law, do not take the "oath" required of officers and are regarded as remaining continuously in the service of their denomination. They are under the direct control and supervision of their respective chiefs of chaplains and supervisory chaplains, rather than subject to the orders of other military commanders or commands.

Although there appear to be no arbitrary minimum or maximum ages for entrance on active duty, the maximum is usually between 40 to 45, depending upon the actual rather than chronological age of the applicant. The practical Dutchmen apparently realize that how old or young a clergyman acts and appears is more important than the date on his birth certificate.

Usually a chaplain serves on active duty for the normal reserve obligation of one year and six weeks, and, if he desires, may continue on active duty more or less indefinitely. If he remains on active duty until retirement age, the years a chaplain has spent in the civilian ministry are added to his years of military service in reckoning his

pension. (Those who serve only the "year and six" are simply on a leave of absence status from their congregation; their families remain in the parsonage, and their pensions come under the denominational pension systems.) Navy chaplains serve for a minimum of three years and resign from their parishes when they go on active duty.

Chaplains who go "Regular Army" are usually selected from the older reserves on active duty and assigned in the new category by the Chief of Chaplains according to the number of authorized vacancies (denominational quotas do not appear to enter into the selections and, since a much higher proportion of the Hervormd chaplains choose to remain on extended active duty, the majority of regular army chaplains comes mostly from these).

Up until July 1, 1963, the army and air force chaplains were under the same Chiefs of Chaplains, while the navy chaplains were under a separate organization. However, beginning July 1, 1963, the air force has its own Chief. Of the ninety-seven Protestant chaplains on active duty, eighteen are with the Royal Air Force.

A chaplain on active duty under the age of thirty-six is given the rank of captain. If over 36 *and qualified*, he is promoted to major. This is also the highest rank that can be held by the reservists. Promotion to lieutenant colonel goes to those assigned to special supervisory posts, such as the supervisory chaplain of the Air Force (1), divisions (2), corps (1), ZI Army territorial districts (2), and the chaplain director (1) of the three retreat centers. These total only fourteen (seven Protestant and seven Roman Catholic).

THE Chiefs of Chaplains have the rank of colonel—one each, Roman Catholic and Protestant. The Protestant Chief of Chaplains, unlike that in the British or Australian forces, is chief of all Protestant chaplains, regardless of denomination. He is also selected without regard to his denomination and without any rule of denominational rights or ratio of succession. The present Army Chief of Chaplains is a member of the smaller Gereformeerd denomination; his predecessor was Hervormd. The two Chiefs (Protestant and Roman Catholic) maintain a friendly working relationship with each other, but each is absolutely independent of the other. Paralleling them are two Chiefs for the Navy and the Chiefs of Air Force Chaplains who also head separate branches and enjoy the higher rank. The Chiefs of Chaplains and the lieutenant colonels in the other supervisory positions serve until age 65.

The Chief of Chaplains usually recommends his successor to the Interdenominational Commission for Supervision of Military Affairs.

This commission consists of representatives of all major Protestant denominations. The commission makes a recommendation to the Minister of Defense, who in turn makes a recommendation to the Queen, who makes the actual selection. (The Dutch equivalent of the Roman Catholic military ordinariate serves in the same capacity for the chaplains representing their faith, and works under the direct control of the Cardinal of Utrecht.)

There is no permanent Deputy Chief of Chaplains. If the Chief of Chaplains goes on leave or is absent for other cause, he appoints a temporary chief who functions only during the absence of the chief and then reverts to his previous assignment.

Both to assist and more closely supervise the clergy in military service, a top-level commission, consisting of representatives of the major Protestant denominations, meets monthly with the Chiefs of Chaplains of the three military services. Assistance and financial help is also given to the Navy chaplains from the "Protestant Interdenominational Homefront," to furnish Bibles, religious literature, and items of equipment.

Reserve chaplains are eligible to retire from active duty at age fifty-five, but if they prefer to continue on duty, must retire no later than their sixtieth birthday. The Regular Army chaplains are required to retire no later than their sixty-fifth birthday, but may apply for retirement at sixty. Full pension is based on forty years of service and amounts to 70 per cent of the salary received at time of retirement. However, the forty-year mark is rarely reached by a chaplain, even when the years of his civilian ministry are added. For most chaplains the percentage for pension is the total of his years in the ministry multiplied by $1\frac{3}{4}$ per cent. This applies to both reserve and regular chaplains. If a reserve chaplain has served on active duty for more than two consecutive years and has a minimum of seven additional years of inactive duty, he is also eligible for a pension on the same ratio of years served and pay at time of his "retirement." The pension plan is a contributory system with monthly withholding.

As indicated before, all Army chaplains begin their ministry to the military on an initial one year and six weeks hitch in reserve status. The six weeks are for the initial training and orientation in the equivalent of the Chaplain School. The training is under an experienced Regular Army chaplain and, although it is in both military and religious subjects, the training closely approximates that of the enlisted man in basic training in many respects more than the training given their American counterparts at Fort Hamilton.

The course of study during the six weeks period includes 150

hours of military subjects: ABC of Combat Training and Camouflage; military correspondence; customs, courtesies, and ceremonies of the service; first aid; map reading and compass problems; military justice; organization of the Dutch Army; and weapons familiarization. Heavy emphasis is placed on physical training, conditioning, road marches (five to twelve miles in length), close combat training, obstacle courses, and actual handling of weapons (including firing of hand grenades), and shooting for record!

The ninety hours of professional subjects include: transition from civilian congregation to the military service; marriage counseling; military psychology; social services; ministry to Roman Catholics; and leadership. The working day begins at 0645 with calisthenics and roadwork and continues with all of the requirements of a field soldier (enlisted) in shining his brass and boots, as well as care for his webbing and other items of equipment. Rigid inspections and considerable field training, including the pitching of his shelter-half with another chaplain on a dark night in a thick woods, are only part of the training.

ONE of the most noteworthy recent achievements in the program of the Protestant chaplaincy has been the establishment of "Christian Leadership Centers" for spiritual retreats. There are now three centers, each under the supervision of a Regular Army chaplain. Approximately 12,000 members of the military attended three-day retreats in 1961 which involved the services of an additional 355 conference leaders and 207 speakers. Representatives from forty separate denominations, sects, and associations attended, with the Hervormd and Gereformeerde churchmen providing 5,415 and 4,332, respectively, of the total. (And we think we have a proliferation of denominations and sects in the U.S.A. with almost twenty times the population!) Yet, 21 per cent of the total retreatants professed to have no connection of any sort with any particular church or denomination.

An interesting feature of the "retreats" is the fact that the subjects for discussion are selected by the retreatants themselves, with the subject of "Beliefs and the Church" the most popular. This subject was selected by 29 per cent of the conferences. Social and business problems were second in popularity with 17.5 per cent. Problems pertaining to military service came next with 11.8 per cent.

Retreats are held for officers as well as enlisted personnel. The enlisted men's retreats are often composed exclusively of men from a single unit or station, who are accompanied by their chaplain, who

serves as their leader for the retreat. A special type of "administrative leave," similar to that formerly allowed in USAREUR for attending the Retreat Center at Berchtesgaden, is available so that no regular leave time is lost and the retreat becomes a recognized form of duty.

Books, literature, and other training aids and materials are sent out regularly from the Chief of Chaplains to the chaplains on duty, as well as a publication for the troops, *Reveille*. This magazine, somewhat similar to our magazine *The Link*, is published by the chaplains. A booklet with daily meditations is also issued, as well as many other tracts and pamphlets.

The Dutch Army is divided into three major commands, with a supervisory chaplain over each. The Royal Air Force with its 17 chaplains and one supervisory chaplain is on the way to becoming a separate chaplaincy. The Army has a corps chaplain over two divisions, corps troops, and support troops in what might be called the combat command. There are also three major Territorial Commands which roughly seem to approximate our stateside armies under a similar "COMARC" chaplain. Two chaplains share the operation of the three retreat centers, while a supervisory and four other chaplains are responsible for the coverage of the six Army hospitals.

Foreign duty requirements are much more limited than in our land and air forces. Almost 90 per cent of the chaplains serve within the boundaries of the Netherlands. Currently ten Protestant chaplains are serving with their troops in France and Germany and two in Surinam and Fontainebleau. During the Korean action, the Netherlands Battalion had a Protestant and a Roman Catholic chaplain on continuous duty. (American chaplains may remember some of them, including two of the Protestants—Major Jan Koppert, who is still on active duty, and Captain Jack Couvé, who is now serving a civilian church near the German border.)

Universal military training for the young Netherlands has caused a drastic change in the duties of the chaplains, compared to their pre-World War II program. During his eighteen months of duty, the Dutch soldier is exposed to more training similar to our character guidance program. The Dutch chaplain's job in providing *religious* training is simplified considerably by the fact that the Roman Catholics conduct their program exclusively for the men of their faith, while the Protestants serve the rest of the troops.

The weekly chaplain's hour is part of the training schedule during duty time and attendance by the men is practically obligatory—if a soldier wants no part of this training, he may request exemption and receive a written authorization to be excused.

The Netherlands' chaplain's hour provides a better opportunity for intensive religious instruction than our own interfaith character guidance program based on our "common Judeo-Christian heritage." Even though the full religious spectrum from atheism to fundamentalism may be represented in the Protestant chaplain's audience and "study group," the chaplain's hour does make possible the development of a more systematic program of religious instruction. Twice monthly the chaplain conducts instruction in the Bible so that at the end of the sixteenth-month post-basic training period of military service, a basic course on the contents of both Old and New Testaments has been covered. All chaplains cover the same sections simultaneously so that transfers of the men or chaplains will not disrupt the course. In addition, the *Reveille* publications supplement the current training program.

At other times during the "chaplain's hour" discussions of problems of ethics and morals are held, these being geared in the existential problems of both military and civilian living. An interesting approach has been used at many installations where commanders have given an additional three successive hours once a month to the chaplain for the showing of Hollywood (and elsewhere) produced films. After the showing of the regular type film, the chaplain triggers discussion by asking "life situation" questions based on incidents in the movies.

Military parish activities, similar to the full program for dependents at our own installations, have also come into being since the end of World War II. This has been particularly true in the southern provinces of the Netherlands, which have been traditionally (and almost exclusively) Roman Catholic. The Protestant servicemen and their families, finding no congenial church in their new stations, have developed interdenominational congregations and full parish programs in their chapels under the leadership of the assigned chaplains. These programs also include the operation of Christian (Protestant) day schools as well as Sunday schools. **END**

WORTH QUOTING: It's all right to follow in Dad's footsteps, but remember, he didn't wear loafers.—*Empire*. . . . Wisdom is knowledge in action—*Relief Society Magazine*. . . . A day without prayer is a day without blessing, and a life without prayer is a life without power.—*Alliance Weekly*. . . . The trouble with most of us is that we would rather be ruined by praise than saved with criticism.—*Nuggets*. . . . If you carry the Bible while you are young, it will carry you when you are old.—*Survey Bulletin*.



PREACHING CLINIC

JAMES T.
CLELAND

On Breaking the Fourth Commandment

MY secretary, who is a masterly amanuensis, constantly informs me that a proper letter should not have "I" as the initial word of the opening paragraph. Count it to me for righteousness that this article has avoided such an epistolary misdemeanor, because I am going to write about me. I have been ill, acutely and miserably ill, and the end is not yet. Without any warning, a duodenal ulcer came suddenly and enthusiastically to life. Before the hemorrhage stopped, I had six pints of Scotch blood replaced by six pints of Bourbon blood. So I suppose I am something of a *Southern-Presbyterian* now, though that denomination probably declines any

such sanguinary convert. Speeches galore in May and June, and maybe longer, have been cancelled. Life has altered its pattern.

So I have been thinking. (Illness does have remarkable side effects.) And in thinking, memory plays a great part. Do not forget that we are saved by memory as much as by hope—hence the yearly retelling of the Passover story in the Jewish home, or the recurrent celebrations of the Lord's Supper in remembrance of him. I recalled—a wee bit late—the wise words of the doctor who first wrestled with my perverse duodenum back in the thirties: "I have but one piece of counsel for you. Remember that God and the

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

Pope are running the universe as well as J. T. Cleland." I didn't choose to remember. I slaved all my waking hours for the Kingdom. Apart from a few years of coaching and refereeing soccer, I have never had a hobby or an avocation. Golf? It is a good way of spoiling a walk, and I don't like to walk. Photography? Too expensive. Bridge? Too complicated. Poker? Forbidden. I have been but once on a horse, and I had to ask the groom to remove it from under me at the end of the ride. I have never hunted, never fired a gun, never really fished. I am a man who has not played, who doesn't know how to do it. I have never rested from my labors which (mistakenly?) I assumed were God's labors. I was instant in season, and out of season, and beyond season—and reason.

Memory kept chiding me. I remember that Reinhold Niebuhr, following on his serious illness, warned me: "Cleland, don't make my mistake: I broke the Fourth Commandment. I worked seven days a week." I ignored him, too. But, in the last day or two, I have been doing exegesis on two passages. The first is Genesis 2:2. The first half of the verse raises an interesting problem: "And on the seventh day God finished his work which he had done." What did he make on the seventh day? Some folk say Ireland, or the outer islands of Scotland! The commentators don't help much. But it is the second half of the verse, which seems to be limpidly

clear, that I focused on: "And he rested on the seventh day from all his work which he had done." God loafed. He took time-out. He didn't worship himself. He rested. According to verse 3, he hallowed the seventh day as a day of rest, not as a day of worship. This ancient story invests twenty-four consecutive hours of freedom from normal work with the authority of God himself from the foundation of the world. The Fourth Commandment (Ex. 20:8-11) repeats the injunction: "Rest, because God rested. This means all of you, including servants and cattle."

But, as time went by, rest was replaced with worship. The sabbath (and later the Christian sabbath) was a cessation of normal daily activity coupled with excessive busyness in the house of the Lord. I recall—sometimes with benefit, sometimes with horror, sometimes with amusement—the Scottish sabbath in our home: 9:30, Bible class; 11:00, morning service; 2:00 or 3:00, Sunday school; 6:30, evening service; 8:00, minister's class. As a family, we were bad-tempered all day long until supper at 9:30, when we relaxed knowing that "the day of rest" was over for another week.

Do not imagine that it made us angry with God for demanding such a spate of worship. What amazed us as children was that he could have had *seven* days like that if he had wanted, but chose only one. We touched our caps to him in gratitude. Even Calvinism had its unex-

pected bright moments. But I wouldn't like to go through it again. The homiletical emphasis was always on worship, never on rest. I don't think I ever heard an exegetical sermon on Genesis 2:2-3 or on Exodus 20:8-11, though I heard more than one on Psalm 122:1 and on Luke 4:16. I was not instructed how "to rest." Now I am paying literally with my blood.

This column is no plea to give up corporate worship and Sunday school and the young communicant's class and the Sunday evening sing. Most Americans are now on a five-day work schedule each week. Thus they may have both a day of rest and one of worship. What I am concerned about now is you, the chaplain who reads this. Do you manage a day of rest to yourself, for yourself, even by yourself, each week? I am not thinking of the gold-brickers among you, but the over-conscientious men of God who regularly break the Fourth Commandment as recorded in Exodus. If you do not take a "free" day, then learn from me.

Of course, I don't know what I'm going to do with, or on, this seventh day! I had hoped I would die suddenly in harness. Now I must learn to take off the harness, one day per week, for God's sake and mine. Perhaps I shall begin the learning experience with my Duke doctor's counsel, given some years ago and—as you have guessed—ignored: "Take one day a week in bed; one weekend a month in bed; one week every three months in bed; and you will live a long time." Rest is holy; it re-creates through its otherness. Then work—God's work—may be done, maybe better.

Woodrow Wilson once described written lives as "Biography, autobiography, and ought-not-to-biography." This article may fall under the last category. But it had to be written. I am so duodenally conscious right now that it was the only primer to start me on this bi-monthly effort. Moreover, unless I begin to respect the Fourth Commandment, based on the P story of creation, I shall be unable to continue to write "The Preaching Clinic." What about you?

WITH HIS HELP

Don't think too highly of yourself.
Conceit is never right.
And yet don't be disparaging—
You're precious in God's sight.

But think with sober judgment, and
Give God the praises due.
For with His help you can fulfill
The plan He has for you.

—Mary Hamlett Goodman

Brooke Army Medical Center— Fort Sam Houston, Texas

BROOKE General Hospital at Fort Sam Houston, in the city of San Antonio, Texas, cares for 1,000 in-patients at any given time and, in its clinics, gives more than half-a-million treatments to out-patients each year.

Its headquarters was built as a

Station Hospital in 1938. The hospital was expanded during World War II by the conversion of permanent type barracks into hospital annexes and the addition of temporary buildings. By the war's end, Brooke General Hospital could care for 10,000 patients. A psychiatric hospital,

Headquarters Building, Brooke Army Medical Center, located on historic Fort Sam Houston, San Antonio, Tex.



built in 1942 and later named Chambers Pavilion, still houses the hospital's psychiatric patients. One of the added annexes still remains as part of the hospital. Named Beach Pavilion, it is a complete hospital in itself with laboratories, radiology service, and operating suites in addition to wards.

The station hospital was named for Brigadier General Roger Brooke in 1942 and his name applies now not only to the hospital, but to the entire complex that makes up Brooke Army Medical Center.

Brooke is a teaching hospital where thirty to thirty-five medical and dental interns train each year and where about 120 resident physicians study in eighteen medical specialties. Training also includes a year for dietetic interns, and clinical courses for both physical and occupational therapists. There is a course for nurse anesthetists and another for advanced medical specialists, the Army equivalent of the



Chaplain (Capt) Anscar G. Sullivan has set up a small chapel in one of the Brooke General Hospital buildings for those patients who cannot go to Catholic services in the Post chapels.

Hospitalization can give patients time to learn more of their own religion. Chaplain (Lt Col) Oscar M. Lifshutz teaches one of his charges to say his Hebrew prayers.





Counseling is a most important part of the work of Army hospital chaplains. It may be done at bedside, in corridors, or more formally. Chaplain (Col) Wm. L. Cooper counsels a young enlisted man and his wife in his office.

civilian practical, or vocational nurse. Enlisted technicians also receive clinical experience under supervision in the wards and laboratories of Brooke Hospital.

Clinical research is constantly in progress at Brooke, as it must be in an institution that has a high-level teaching program.

No mention of Brooke General Hospital is complete without reference to the Surgical Research Unit which is an independent organization, but which houses its patients in the hospital and both gives and receives medical help and training freely. Here burned patients are brought from all over the world for treatment by the specialists and their highly trained staff.

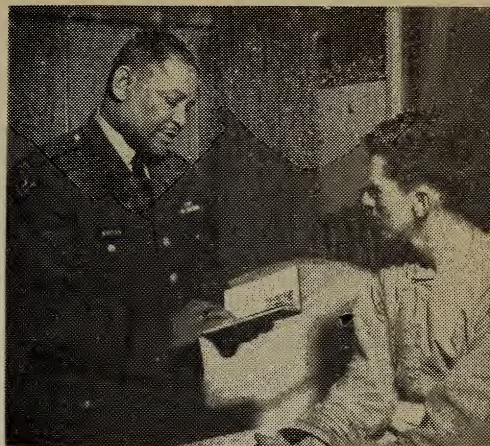
Chaplain (Maj) Lester E. Burnette visits women patients in ward at Brooke General Hospital. From left to right: Mrs. Bennie L. Potter, Mrs. Rosa Kibodeaux, Chaplain Burnette, Mrs. Charlyne M. Riggs, and Mrs. Virginia L. Coker.





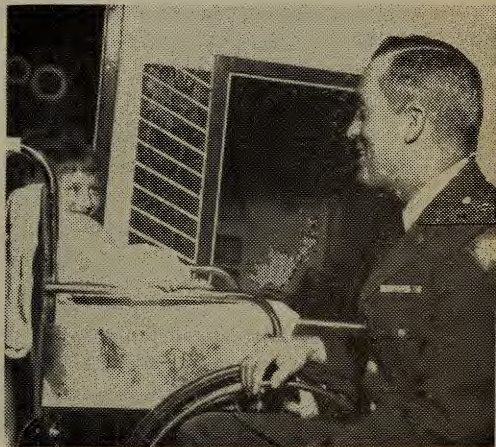
Chaplain (Capt) Robert Thoms admires the work that is part of a woman patient's treatment in Brooke General Hospital. The loom furnishes exercise for a crippled hand.

In all of this, the five assigned chaplains and two part-time ones, loaned by the Fort Sam Houston chaplain, have a busy and important role. They conduct regular services for patients and hospital personnel, perform marriages, baptize, and conduct funeral services. They counsel those who need help, comfort both patients and their relatives in moments of crisis and are such an integral part of the lives of patients and personnel that no event of either sorrow or happiness is complete without the presence of one of the chaplains of Brooke General Hospital. **END**



A bedfast patient in Brooke General Hospital has asked for Bible reading and Chaplain (Capt) William A. Watson responds with a comforting psalm.

Visiting the sick can be a real pleasure when the patient is such a young charmer as this small victim of severe burns. Chaplain (Capt) George Lassett spends many hours with children patients at Brooke.



What Does Christianity Supply?

Text: For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ (Phil. 1:19 KJV).

IN the year 1956, we commemorated the one-hundredth anniversary of the birth of Woodrow Wilson, the twenty-eighth President of the United States, who will always be remembered as one of America's foremost educators and statesmen. I shall never forget the last time I was privileged to hear that great man. That was fifty-three years ago when I was a senior student in Princeton Theological Seminary and also taking postgraduate work in the University for a Master's Degree in Philosophy.

Late one afternoon he came to the Seminary vesper service to address the young men who were preparing for the ministry. He began by saying: "Gentlemen, I have always regarded the illustrations that I use in my messages as the windows through which my listeners can see most clearly what I am trying to

say." Then he related the experience of a student who many years ago went to a little town in South Dakota to occupy the pulpit of the Presbyterian church during his summer vacation. After a two day's journey by train, the student arrived on a Saturday and went straightway to the barbershop for a haircut and shave. The barber, like most barbers, was very talkative and began to ask him all sorts of questions. "Stranger here?" "Yes, from Princeton, New Jersey," was the reply. "What are you going to do here?" "I am going to supply the Presbyterian church." Quick as a flash the barber asked, "And with what?" He evidently thought the young man might be a Fuller Brush man who was going to supply the church and the janitor with mops, brooms, brushes, soap, wax, etc. In answer to the barber's very funda-

THIS MONTH'S SERMON

The First Congress of the United States gave us the First Amendment to the Constitution with its protection against an "establishment" of religion. The same lawmakers gave us chaplains in the military and in both houses of our national legislature in recognition of the religious character and heritage of our people. The sermon in this month's issue of THE CHAPLAIN is by the Rev. Dr. Bernard Braskamp, present chaplain of the United States House of Representatives.

mental question, "And with what?" the student replied that he had come to supply the church with the gospel.

Now in taking Paul's phrase "And the supply of the Spirit of Jesus Christ," I would like to address myself to this question, "What does the Christian religion supply life with?"

The cynic, who has been defined as the man who knows the price of everything and the value of nothing, would have us believe that religion is merely a racket—something which people feel will bring certain economic, social and political advantages and material gains.

Then there are those who speak of religion as an opiate. This is the invective which Karl Marx and the Communists have hurled against religion; that it teaches people to be resigned to their sufferings and struggles; that it puts them to sleep

and makes them content with social conditions as they are, instead of fighting against them.

Furthermore, there are some who think of religion as an emotional gust, a passing sentiment; an impulse which comes and goes; a fad or fashion of mere temporary interest.

There are still others who refer to religion as a kind of stimulant which it is well for a man to take when he feels pretty low and needs something to strengthen his morale as he faces a crisis and is in doubt concerning the outcome.

Over against these negative attitudes of the cynic and the Communists, let us remind ourselves of one of the great affirmations of Thomas Carlyle that, "religion is the chief fact in a man's life." Here is a statement that is becoming increasingly evident for, as Sabatier, the French theologian and historian, said many years ago, "Man is incurably religious."

The editor of a popular magazine asked Dr. Robert E. Speer to write an article on the subject of what he considered would be the next forward step in religion. In that article Dr. Speer set forth the thesis that the next forward step in religion would be a step backward. A statement of that kind may strike us at first as being hopelessly reactionary. Furthermore, it may seem very paradoxical, for how can one go forward by going backward?

When we look at the root meaning of the word "religion," we have

no difficulty in seeing that this is the basic idea. There are two definitions of the word "religion," each emphasizing a different aspect of the same thing. Cicero preferred the meaning, "to think back; to think over again; to reflect on the meaning of life and to recollect divine things." Augustine defined religion as meaning "to rebind; to tie together that which unites man to God and his fellowmen." One thought runs through both definitions, namely that religion is the tie that rebinds us to God.

I. A SENSE OF REVERENCE

Now in speaking on this special subject of "supplying life with the spirit of religion," I want to remind you of three factors or aspects which constitute the very alphabet of true religion. The first statement I wish to make is that the spirit of religion supplies the whole of life with a sense of reverence.

This aspect of religion may be rather difficult to define but it is easily recognized, for it indicates a mental and a heart attitude with which we are all familiar. Reverence is a word we find in both sacred and secular literature. It is that indwelling grace or sentiment which makes us conscious of the fact that certain things invoke not only our admiration but our adoration.

When we begin to think of whom we should revere we soon discover that reverence for God must transcend them all, for here we have the basis and inspiration of all other

reverences. When we eliminate reverence for God, we are cutting the very root of reverence for our fellowman, for ourselves, for law and everything else.

Dr. Henry Churchill King, who was for many years the president of Oberlin College, wrote an inspiring book entitled, *The Moral and Religious Challenge of Our Times*. In the very first sentence he states that he has come to believe that reverence for human personality is the ruling principle in ethics and religion. This is also the outstanding principle in the philosophy of Albert Schweitzer.

Nowhere have I found a more beautiful reminder and expression of this principle of reverence for ourselves which religion supplies us with than in these words written by the daughter of a brilliant professor in the University of Edinburgh to a friend. They were her birthday wish: "That life for you may never lose its halo."

II. A SENSE OF RESTRAINT

Religion supplies us not only with a sense of reverence but also with the strongest and noblest kind of restraint when we are tempted to break faith with our higher and better self.

Voltaire must have understood this when he said, "If there were no God it would be necessary to invent one." This was his unique way of saying that the best proof of the fact of God is that we cannot do without him. It is related that one

day Voltaire was entertaining in his home a company of friends. Presently their conversation turned to the subject of religion. As soon as they were about to give their reasons for not believing in God, he ordered his servants to leave the room. On being asked his reason for so doing, he replied he did not wish that he and his guests should have their throats cut. Voltaire knew very well that religion, with its belief in God, supplies man's character and conduct with the greatest sense of restraint.

Centuries ago the prophet Isaiah exclaimed, "Where there is no vision, the people perish"—this is the more accurate translation: "Where there is no vision of God, the people cast off restraint." The old registrar at Oxford said to a young man who was a candidate for admission into the University, "Tell me about your belief in God." "What!" exclaimed the registrar. "You say you do not believe in God. Go out and find God by tomorrow morning at nine o'clock or leave this University." That registrar likewise understood very clearly that belief in God affords man the greatest sense of restraint.

We hear a great deal of talk about freedom, but freedom must always be coordinated with restraint and discipline for these are the supreme factors in social integration. I am thinking of a ten-year-old boy who was finding parental discipline very irksome. He said to his father, "When will I be old enough and big enough to do as I please?" The

father was a very wise man, for he gave the right answer when he said, "My boy, no one ever grows to be that old and that big." One of the primary objectives of an education is to teach us this sense of restraint, for it is absolutely essential to social unity.

Surely our college students, who have the advantages of an education, are charged with the responsibility of maintaining and promoting it.

III. A SENSE OF RESPONSIBILITY

This brings us to the third thing that religion supplies all life with; namely, a sense of responsibility. Here we have one of the axiomatic principles of religion, for it tells us that we are human beings with a responsibility toward God and man. Nowhere is this more clearly taught than in the Scriptures. There are those who would have us believe that the early chapters of the Book of Genesis have been discredited long ago. I am confident, however, that they are of rich and rare value for our moral and spiritual culture, for in those chapters we are reminded of this sense of responsibility. They teach us that the question of Cain, "Am I my brother's keeper?" must be answered conclusively in the affirmative. The indictment brought against Cain was that he defiantly declared he had no feeling of responsibility for the life and welfare of his brother Abel.

In one of Hall Caines' novels there is a story of a school boy

who was asked by his teacher, "Johnny, who is your neighbor?" His answer, "Please sir, the man who lives next door." Again the teacher asked, "And what is your duty toward your neighbor?" The boy replied "Please sir, to keep my eye on him."

Several years ago two books appeared simultaneously. The one was called, *Beyond Good and Evil*. It gave us the philosophy of Friedrich Nietzsche which is that of excessive individualism. It is a bold confession of the ruthless law of the survival of the fittest and tells us that it is all nonsense to talk of being responsible and giving ourselves for the sake of others. The other book bore the title, *The Christian Ministry and the Social Order*. It placed emphasis upon the sense of responsibility, reminding us to seek an education in order that we may be better able to meet the needs of humanity and thus bring to fulfillment and fruition the ideals of democracy. George Eliot asks, "What are we here for if not to make life less difficult for one another?"

One of the most encouraging and hopeful signs of our time is that of a new feeling of religious consciousness among our leaders in public life. It seems to me that there is sweeping across the vast areas of our national life a new wave of appreciation of the vitality and validity of the spirit of religion.

Since making the chaplaincy of the House of Representatives a full-time ministry, I have had a greater

opportunity than ever before through my daily association with the members of the Congress to learn that the spirit of religion is being given as large a place among them as among any group of men and women. Our chosen representatives are quite aware that national greatness cannot survive if we allow it to become eclipsed by a decline in spiritual idealism and that our national problems cannot be solved on a purely economic basis.

I believe that this new feeling of religious consciousness among our legislators is also becoming increasingly evident in the field of education. In a recent issue of *The Alumnus* of the University of Michigan, my alma mater, there is an interesting article entitled, "The Role of Religion on the Michigan Campus." Dr. Baldwin, the Coordinator of Religious Affairs at the University, observes a rising spirit of religious acceptance among students. He indicates that there have been times when they were antagonistic or indifferent to religion, but today they recognize its value. It is becoming more and more evident to them that science does not have all the answers and that in religion they may find secure principles for growth and self-realization.

What is true at Michigan is equally true in nearly all our universities and colleges, for both the faculties and students understand, as never before, that the great temple of modern civilization cannot be built without religion. A college or

university may be very expert and efficient in many kinds of learning and knowledge but these are not enough.

Shortly after the first world war, Lloyd George said, "Now it is Christ or chaos." Among the most profound affirmations which Woodrow Wilson ever made, we find these: "Civilization cannot be redeemed materially unless it is redeemed spir-

itually. The world must be saturated with the spirit of Jesus Christ."

Let me conclude my message by repeating this eternal truth, that our whole life in all its relationships must, above everything else, be supplied with the spirit of Jesus Christ in whose character and conduct we have the incarnation of life's highest aims and loftiest aspirations.

END

AT YOUR SERVICE

Are you planning education for mental health, family life, or human relations? The Mental Health Materials Center, Inc., 104 E. 25th St., New York 10, N.Y., is anxious to serve you. At a subscription of ten dollars (\$10.00) per year, the Center, a nonprofit agency, will send you six times a year a packet containing an assortment of materials—pamphlets, leaflets, plays, reference guides, reviews of films, etc., in the areas of mental health, family life, and human relations. These are useful for discussion groups. Suggestions are given on how to use the materials.

* * *

Conversion Plus is a new 16mm motion picture depicting the life of a radio advertising salesman and showing how he is slowly led to faith in God and how his faith leads him into a life of purpose and meaning. It has been developed by TRAFCO (Television, Radio and Film Commission of The Methodist Church). Information on the sale and rental of the 40-minute film is available from TRAFCO, 1525 McGavock St., Nashville 3, Tenn.

* * *

Dr. Wm. Sanford La Sor, a former chaplain, is the writer and narrator of three motion pictures on Archaeology and the Bible, twelve filmstrips on Great Personalities of the Bible and three 33 1/3 RPM records telling the stories of these personalities. The motion pictures rent for \$12.00 each; the filmstrips sell for \$6.50 each; and the records sell for \$3.00 each. For further information write to Film Services, 3805 W. Magnolia Blvd., Burbank, Calif.

* * *

The teachings of Dr. Ralph W. Sockman, noted minister emeritus of Christ Church, Methodist, New York, are now being offered in an album of long-playing records. In the form of four person-to-person talks, the recordings are available from Lifelighter Associates, 180 Mamaroneck Ave., White Plains, N.Y. Price: \$5.95 for the complete set.

Centers for Swedish Service Personnel

IN Sweden centers for service personnel are called "soldiers' homes." At present there are about forty of these homes in operation throughout the nation. Most of them are located close to military camps and detachments. The program and activities of these homes are an important part of the spiritual care shown by the churches for Swedish military personnel.

The history of the homes goes back to the year 1877 when a group of interested friends gathered in the

home of Mr. and Mrs. Andersson-Meijerhjelm in Stockholm. These were warmhearted Christians who felt a deep responsibility for the spiritual and moral welfare of soldiers. From this gathering a society took shape under the name, "The Soldiers' Friends." In the beginning a small apartment was rented in Stockholm, and it became the first "Soldiers' Home" in Sweden. Interest grew rapidly and larger quarters were sought.

From the earliest days of this

The Soldier Home at Jonkoping, Sweden.





A Bible study at the Soldier Home at Jonkoping. The superintendent, the Rev. Per Sunbring, conducts the study.

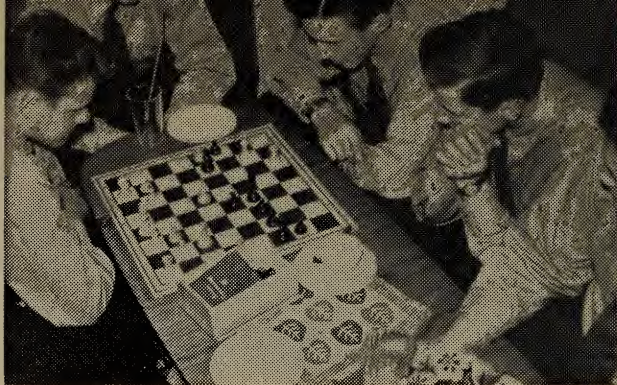
work on behalf of garrison soldiers there were military officers who showed great interest. The first of these was Captain John Ahlberg. A number of other officers had come to a Christian conversion experience during special preaching meetings by the Englishman, Lord Radstock, in 1878-1879. At these unusual "house-meetings" held in Stockholm many high-ranking officers of the military were converted. The personal interest and activity of these influential officers on behalf of the new mission for service personnel gave the movement much respect and encouragement. Among these prominent officers was a Colonel K. O. Brody, formerly of the U.S. Army. He had returned to Stockholm to be president of the Baptist Theological Seminary.

Another prominent supporter of the mission was the brother of the reigning monarch of Sweden. He was H. R. H. Oscar Bernadotte, a devout Christian, Prince of Sweden

and Admiral of the Royal Swedish Navy. He had great concern for the welfare of young sailors and took the initiative in the establishment of a Christian center for them in the port city in which he had his headquarters. For fifty years Prince Bernadotte was the leader of this movement on behalf of service personnel.

As time went on, the number of homes grew in various parts of the country. There was a need for a closer connection between them. In 1899 delegates met in Stockholm and organized "The Association of the Soldiers' Friends," with Prince Bernadotte as president. The step marked the stabilization and steady advance of the work.

From the outset the program of the homes had an emphasis upon spiritual care, Bible study, and worship services. However, there was also attention given to comforts, diversions, and amusements that would attract the serviceman. There



Swedish soldiers relax at the chessboard in the Soldier Home.

were reading rooms stocked with hometown newspapers and rooms for writing letters, for playing games such as chess. Special lectures and study groups are common. There is, of course, in every home a coffee shop where the serviceman can get a cup of coffee, "the best drink in the world," the Swedish national beverage.

From the center the serviceman can phone his friends. Here he can leave his civilian clothes. Among the larger group of men served by the homes are "Brethren Circles" composed of earnest and devout Christians who encourage each other in faith by frequent participation in Bible study, prayer, and in the conduct of services in churches of the area. These fellowship circles encourage the young Christian as he confronts military life.

The responsible leader of a particular home is the superintendent, often an ordained minister. He is the administrator and business manager of the center but he is also the spiritual leader. As a civilian, he is

in liaison with military units and commanding officers of the area. In many instances the wife of the superintendent assists him in the operation of the home. Where necessary, other assistants are employed.

There is strong interest on the part of civilian churches in the work being done at the homes. Church people share in the activities. The government makes grants to these centers and their programs but the main support comes from local associations of "The Soldiers' Friends." Control of leadership, personnel, and program rests with the associations that support the work.

This "second home" for the serviceman has been an effective branch of Christian work in Sweden. It has proved its worth in the lives of thousands of young men during a critical period in their lives. **END**

We used to do things for posterity, but now we do things for ourselves and leave the bill to posterity.—*Nuggets.*

Death at Malolo

Part I of a two-part story of the Old Navy based upon the journals of Chaplain Jared Leigh Elliott, Joseph Clark, and Titian Peale in the Manuscript Division of the Library of Congress and upon Captain Charles Wilkes *United States Exploring Expedition*, published in 1844. The format used by the author is fictional autobiography, as you will see, although the story is based entirely upon an authentic historical account. Part II will follow in the next issue of THE CHAPLAIN.

MORE than thirty years have passed since I, Jared Leigh Elliott of Washington City, was Chaplain of the Great Exploring Expedition organized by our government to establish provisioning ports for our whale ships; to correct existing navigational charts; to bring back weapons, cooking utensils and clothing of primitive peoples of the remote Islands of the Southern Ocean and to write the signature of our young Nation boldly across the steep arc of the world.

I am fully aware of the wide circulation of the "Narrative of the United States Exploring Expedition" by our Commander, Charles Wilkes, which he composed from his own

journal and from the journals he ordered his officers to keep. It has been my experience that men sometimes do not receive due reward for the great accomplishments of their lives but rather for the spectacular incidents which capture the public fancy. I believe that this was true of Captain Charles Wilkes whose return from a long and arduous voyage which actually discovered a portion of the Antarctic Continent was rewarded by a court martial, and whose later seizing of Mason and Slidell in the Trent Affair won him a Congressional Medal.

I am telling this story because of what took place yesterday at the



The *Vincennes* in Disappointment Bay. From a sketch by C. Wilkes, USN

Smithsonian Institution here in Washington City. Since the basis of their entire collection came from our expedition, I was a frequent visitor there. I was in the Polynesian Room with a group of friends who were examining spears and clubs which we had brought back from the Fiji Islands. Suddenly I saw the war club which had brought death at Malolo! I could scarcely believe my eyes! I was sure that it was the same club because it had Joe Clark's initials cut deep into its handle just above its lace-like carving. I had watched the Marine corporal cut them during his long months in sick bay on board the *Vincennes*.

I was so overcome that I left without explaining the reason for my sudden departure. My thoughts returned to Malolo. Malevolent Malo-

lo! with its fierce battle cry of Turanga! Turanga! and I seemed to hear again the deep boom of the surf breaking over the coral reef as if to toll the knell of shipmates I would never see again.

It was in 1836 that Congress first authorized the United States Exploring Expedition—just before the financial panic which cut down both the number and size of the vessels assigned to the venture. The original plan had called for a frigate flagship with a Commodore but, after two years of bickering, the frigate had been reduced to a sloop of war and the Commodore to a Lieutenant. Of the vessels first designated, the only one that remained was a slow sailing storeship.

The Lieutenant was Charles Wilkes who had been attached to the Expedition since its inception.

Sent to Europe to purchase scientific instruments, he had been told upon his return that he was expected to serve as a member of its scientific staff without command. Whereupon Lieutenant Wilkes had promptly resigned from the expedition and gone South on a geodetic survey. When the austerity program brought about the removal of the frigates, the interest of the Commodores was not as great as it had been and a succession of them resigned their appointments. In all fairness to them it should be pointed out that they had been nurtured on the fighting traditions of 1812 and had little desire to command men-of-war whose guns had almost entirely been removed. It had seemed as if the scheme would have collapsed for want of a commander until Lieutenant Wilkes had been summoned and offered the command which he accepted.

It was a matter of no little satisfaction to me that I had been selected to be chaplain of this expedition. I was thirty-one years of age; a graduate of the College of New Jersey in the class of 1831; of the Princeton Theological Seminary and an ordained Presbyterian minister. There were rumors on Capitol Hill that we would be out of the country four years and would penetrate into higher latitudes than any ship hitherto had done.

It was midsummer of 1838 when I took the steamboat *Alabama* for the overnight voyage down the Potomac River to Norfolk with orders

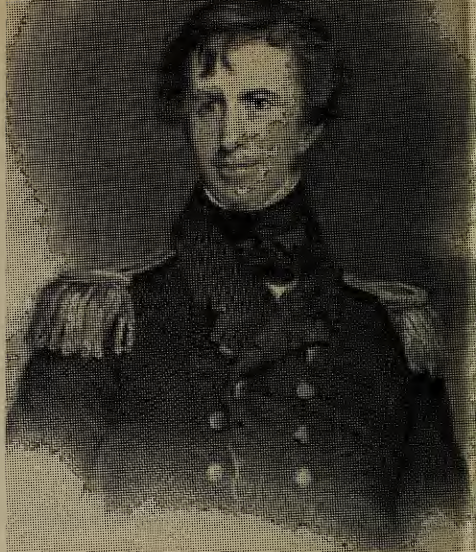
to report to Commodore Lewis Warrenton at the Gosport Navy Yard. The excitement of the coming voyage made for a mood of distraction, and I found it difficult to concentrate on the latest installment of Mr. Dickens' serial, *Oliver Twist*, recently arrived from England. Later on I had the leisure to read it more carefully although many years were to pass before I was to learn of Oliver's final outcome.

The next day I presented myself to the Commodore and was instructed to report for duty on board the *Vincennes*, the flagship of Lieutenant Wilkes. I was pleased because this vessel had the reputation of being one of the finest and fastest in the fleet, her rated speed being eighteen knots. She was a sloop of war of seven hundred and eighty tons and had been built in New York in 1826 at a cost of \$119,000. She was the first of our vessels to have circumnavigated the globe. In preparation for this voyage a light deck had been built over her gun deck for protection and to provide more ample berthing. This gave her not only the accommodations of a small frigate but also the appearance of one which was as pleasing to Lieutenant Wilkes as it was annoying to his seniors who had rejected the command. Because of the peaceful nature of her assignment, her battery of twenty guns had been reduced to eight and her complement of officers and men did not exceed one hundred and fifty including four scientific gentlemen.

I found her lying in the Elizabeth River not far from the great dry dock where the *Portsmouth* had been laid down. When I saw her tall spars with their squared yards gently swaying across the blue background of a cloudless Virginia sky, I felt a quickening of the beat of my heart. There came also a sudden dryness in my throat for I knew that she was well chosen and that, however dangerous the seas might be which her keel would furrow, she would prove worthy and when the time came for her to stand homeward, she would return proudly with her long pennant flying.

After I had reported my presence on board to the officer of the deck and was about to go to my quarters, I heard the sound of carriage wheels and turned to see a splendid posting chariot drive up to the edge of the pier. A liveried servant climbed down from its rumble to open the door for the occupants—two Naval officers and a lady. The officer of the deck, recognizing the older gentleman to be none other than Lieutenant Wilkes, our commanding officer, snatched up his gloves and telescope, ordered attention on deck, stationed sideboys and prepared the necessary honors.

This was the first time I had ever seen Lieutenant Wilkes, and I did not know that the lady with him was Mrs. Henry, his widowed sister, and the youthful midshipman her only son and his nephew and namesake, Wilkes Henry.



Charles Wilkes, Commander, USN.

Our captain was handsome, slender and erect. There was a quickness in his manner which suggested impatience, as if he were late for some uncompleted task which only he could finish. His bright eyes darted from one object to another and never seemed quite satisfied with what they saw. His nose formed a long straight line between a firm mouth and a high forehead. He was smooth-shaven and there was a lack of color in his cheeks which I had not expected to find in one of his profession. His dark hair was tangled and unruly beneath his uniform cap.

"Charles," the lady's voice had a musical quality which carried well beyond the quarter deck. "Is the *Peacock* really as safe as this ship? I have heard that her timbers are

rotting and that she is in bad repair."

"The *Peacock* is a seaworthy vessel," replied her brother somewhat abruptly. "With Hudson in command, Wilkes will be excellently placed. You know how awkward it would be to have him with me," he continued.

"Very well, Charles, whatever you say. I did hope that he would be with you. He is all I have left now. Do take good care of him."

At this point the young midshipman broke in to remonstrate with his mother and whatever was said further was beyond my hearing. The seaman who had taken my gear had resumed progress, and I followed him to my room on the gun deck. It was a very small and a very dark little cubicle but I was grateful for the privacy it afforded. These rooms had been constructed especially for the scientific corps. Mr. Joseph Drayton, an artist, and Mr. John Brown, an instrument maker, were already on board, and the former was very much disappointed in the poor light of his room which he thought insufficient for his duties.

During the next ten days, I was busily employed checking lists of books which had been purchased to form libraries for the crews of the several vessels.

On the eighth day of August, word was received of the death of Commodore John Rodgers, hero of 1812, and in obedience to orders to all ships on this station, we lowered our colors to half-mast and stood

down the river a short distance but, the wind and tide being ahead, we came to anchor near Crany Island where a salute of thirteen guns was fired as a mark of further respect to the late Commodore.

Next in size to the *Vincennes* was the *Peacock*, a slightly smaller sloop of war. Her commanding officer was Lieutenant William L. Hudson who was senior in rank to Lieutenant Wilkes. It was said that he had refused to be second in command until he had been assured by the Secretary of the Navy that this was a scientific expedition and not a military venture. Lieutenant Hudson never failed to observe the Sabbath on board his vessel, always conducting a service of worship and reading a long sermon to all hands. Mr. Titian Peale, botanist on board the *Peacock*, wrote in his journal for Sunday, March 17, 1839, when the ship was in the vicinity of Cape Horn:

Notwithstanding a heavy gale of wind, we had service and a sermon, the sea being so high that the men had to lay on the deck and hold on by whatever was near. We shipped several seas and the vessel rolled so as to bring the water up onto the lee gangway on the spar deck. The whole of the gun deck was afloat including my room by which I suffered severe losses in drawing paper, books, etc. The ship was covered with a sheet of ice to windward and had her head rigging completely loaded making it necessary to beat the ropes and sails every few minutes.

I believe that it was at Callao that Mr. Peale told me that no officer in

the Navy deserved more to have the full cooperation of those in his command than Captain Hudson for none strove harder to make those around him happy than he, although the malingerer might expect to receive the customary number of lashes from the "cat."

The *Relief*, commanded by Lieutenant A. K. Long, was a storeship of four hundred and fifty tons. Built to carry large quantities of stores, she swam low in the water and was such a slow sailer that, soon after our departure, it was necessary to dispatch her alone to Rio de Janeiro. Her passage to that port took one hundred days, which was about twice as long as the average time. Her high poop deck with its light and airy cabin was the envy of our scientists who said it was the only place in the squadron that could be used for scientific investigation in any but the calmest weather.

The *Porpoise* was a brig of two hundred tons commanded by Lieutenant Cadwellader Ringgold. The tenders *Sea Gull* and *Flying Fish* were former New York harbor pilot boats. Their small size and shallow draft permitted them to explore rivers and harbors. The *Sea Gull*, one hundred and ten tons, was commanded by Passed Midshipman James W. E. Reid and carried a crew of fifteen. The *Flying Fish*, ninety tons, was commanded by Passed Midshipman Samuel R. Knox and carried a crew of twelve. Their masts had been shortened and

their sails reduced in preparation for this assignment.

The following was the roster of *Vincennes*: Charles Wilkes, Esq., Lieutenant commanding the expedition; Thomas T. Craven, Lieutenant, 1st; Overton Carr, Lieutenant, Flag and 2nd; Robert E. Johnson, Lieutenant, 3rd; James Alden, Lieutenant, 4th; William Lewis Maury, Lieutenant, 5th; James H. North, Acting Master; Edward Gilchrist, Acting Surgeon; R. R. Waldron, Purser and Special Agent; Jared Leigh Elliott, Chaplain (myself); John L. Fox, Assistant Surgeon; John S. Whittle, Assistant Surgeon; George M. Totten, William Reynolds, William May and Joseph P. Sanford, Passed Midshipmen, and George W. Clark and Samuel Elliott, Midshipmen.

According to Captain Wilkes's sailing instructions from the Secretary of the Navy, we were to shape our course to Rio de Janeiro by way of the Cape Verde Islands; then proceed to Terra del Fuego where the larger ships were to remain at anchor while Captain Wilkes made a voyage into the Antarctic. Upon his return the squadron would round Cape Horn and visit islands of the Southern Ocean, going to Australia for supplies. From here a second attempt was to be made into Antarctic regions, this time by the larger vessels. Returning northward, more Pacific islands were to be visited and an examination was to be made of the northwest coast of North America with special surveys of the



Wm. L. Hudson, Commander, USN.

Columbia River and the Bay of San Francisco. Then westward to Japan, Singapore, the Cape of Good Hope and return. Secretary Paulding wrote:

The Expedition is not for conquest but for discovery. You will on all occasions avoid risking the officers and men on shore at the mercy of the natives. Treachery is one of the invariable characteristics of savages and barbarians; and very many fatal disasters which have befallen preceding navigators, have arisen from too great a reliance on savage professions of friendship. . . . In the prosecution of these long and devious voyages, you will necessarily be placed in situations which cannot be anticipated, and in which, sometimes your own judgment and discretion, at others, necessity, must be your guide.

The day of our departure finally arrived and on the eighteenth of August, 1838, our flagship made

the long awaited signal which brought bustling activity on all the ships. There was a light breeze from the northwest and the *Porpoise* was the first to fill away. Although in a rear position she gained fast and soon stood well in advance of the squadron. We rounded Old Point Comfort in company with the *Sea Gull* and *Flying Fish*, the *Peacock* and *Relief* a short distance astern.

It was a beautiful summer afternoon and many gentlemen and their ladies stood on the beach to wave farewell to us as we ran close to the Point. If the breeze had held steady it might have been a demonstration of which we could have been proud but such was not the case. The breeze died away forcing us to anchor near the floating light off Willoughby Point. A strong tide set in against us which carried the *Relief* and *Peacock* all the way back to the vicinity of the Fortress. Since there had been reports in the public press of the ill assorted speed of our vessels, this was most unfortunate for we were scattered the length of Hampton Roads. The welcome fall of darkness drew a veil over our failure to keep in formation and also brought a new breeze which made it possible for us to stand for the Virginia Capes.

Sunday morning found us about fifteen miles south of Cape Henry running under full canvas in a light breeze. We discharged our pilot and at eleven o'clock the men were piped to the quarterdeck for divine service. Captain Wilkes and the offi-

cers were seated on the starboard side, the men on the larboard. I had an iron grating placed on two shot boxes to raise me from the level of the deck and to make it possible to use the flag draped capstand for a reading desk. With the blue arch of heaven as the ceiling of our temple, I delivered my first sermon at sea taking as my text, the following words:

But the men marvelled, saying, What manner of Man is this that even the winds and the sea obey Him?

I warned them of the great dangers of our venture and told them that we could not expect to accomplish our purpose without divine aid. Captain Wilkes appeared deeply moved. After the service he told me that he had been depressed by the responsibilities he had assumed. He said that he had felt like a man doomed to certain destruction and my words had given him new courage.

One morning when we had been at sea about three weeks, all hands were called to witness the punishment of a man who had been found asleep on watch. My journal states:

This was the first incident of flogging on this cruise. No one can more deeply regret and deprecate this form of punishment in our service than I do. I sincerely wish that some efficient substitute might be found for it. Whatever may be said of its inhuman and brutalizing tendency, it is evident that discipline must be maintained or anarchy will prevail. In this case it was necessary to take particular notice of

the offence because the man had been found asleep on watch. The safety of the vessel and the lives of all on board depended in a measure on his watchfulness and as a man is never more than two hours on lookout, there was little excuse for his negligence.

The day before we raised the Island of Madeira an unusual accident occurred. George Porter, a maintopman was aloft to loose the topgallant sail. It was just before midday dinner and the drums had rolled to grog when Porter lost his footing and fell from the yard to be caught by his neck in the bite of buntline and there to remain suspended swinging back and forth with the roll of the ship like a man on a gallows. Two of his shipmates, seeing his plight, ran aloft to his assistance but his weight was so great that for a few moments it seemed as if all three would be plunged to the deck. However other topmen were quick to join them and Porter was brought safely below to the relief of all hands. He quickly regained consciousness and recollecting that the drum had rolled to grog just before he fell, demanded his half gill. Even though it is my opinion that his haste to complete his task before the rum keg was taken below was the cause of his mishap, he readily accepted a double portion of it. It was a providential interposition that his life was at this time spared. A few years and thousands of sea miles later, the same drum was to roll a slower and sadder beat as the body of the same

George Porter was committed to the depths of the China Sea as the barnacled bottoms of the remaining

ships of the squadron slid silently over him on their homeward course.

(To be concluded next issue)

SITE CHAPLAIN RAGOUT

Let me mix for you an Alaskan Site Chaplain *Ragout*. Take nine good eggs; we've found that five Protestant and four Roman Catholic work quite well. Mature them with seven years of college and seminary education; process them with ordination and prepare them with some parish and chaplain experience.

Next, you must separate them carefully from their families and friends and normal environment, and place them in a warm personality at temperatures from minus 70 to plus 80 degrees.

Mix with them some courage, wisdom, and understanding and large amounts of dedication. Over this, sprinkle lightly with a sense of humor, sympathy, and attach a good listening ear and provide with nerves of steel and sometimes a strong stomach.

Coat the entire thing with mukluks, parka, and other Arctic gear, carefully attaching a few books, camera, B4 bag and shaving kit. Keep this preparation at a low boiling point, stirring rapidly each month for one year and, in the process, scattering over some twenty-five different locations spread throughout the 586,000 square miles of the vast State of Alaska.

When done: This will have served over 2,500 men at Alaskan Air Command remote sites for their spiritual needs, safety escape valve, intellectual inspiration and stimulation, personal counseling, cultural motivation, and warm friendship. This is Alaskan Site Chaplain *Ragout*, a tasty dish, tempting men with the challenge of service.

—William H. Jacobs

WORTH QUOTING: Little men with little minds and little imagination jog through life in little ruts, smugly resisting all changes which would jar their little worlds.—Marie Fraser in *Indiana Teacher*. . . . What poison is to food, self-pity is to life.—O. G. Wilson in *Wesleyan Methodist*. . . . There should be two bears in every home—bear and forebear.—*Christian Herald*. . . . Christianity requires the participants to come out of the grandstand and on to the playing field.—*Brotherhood Journal*. . . . You never will be saved by works; but let us tell you most solemnly that you never will be saved *without* works.—Theodore Cuyler in *Alliance Witness*. . . . You can't put your sins behind you until you face them.—*Wesleyan Methodist*. . . . Children need love, especially when they do not deserve it.—H. S. Hulbert in *NEA Journal*.

Never Again

NEVER again," replied a military layman when asked to teach a chapel school class. "Give me any assignment except religious education," remarked a seasoned chaplain. This attitude is very much alive within the religious education circles of the armed forces. And it is this attitude that may be undermining the layman-teacher concept of religious education.

Why this attitude? Why is it difficult to keep the chapel school staffed? Why, when religion is taught as a way of life resulting in responsive activity on the part of every believer, must the religious education director average four separate adult visits for every teacher enlisted to instruct the chapel school? Why? The truth is that the chapel school has an outstanding reputation of forgetting that teachers are human, that they deserve a free weekend with their families periodically, and that they need the opportunity to seek God in worship during the service hour of their choice.

Here is a case in point. Mr. Teacher responded to the chapel school challenge. He was promised all "available" assistance and received the right hand of fellowship. Then somebody breathed a sigh of relief. For the

chapel school roster was now complete and chaplain duty assignments were to be rotated the following week. Three years later, upon a permanent change of station, our teacher was overheard to say, "Never again—I didn't even get to Berchtesgaden!"

Never again! What an unusual commentary on man and his program of religious education. The following chapel school teacher procurement suggestion is disseminated to the reader with the intention that it may stimulate some teacher recruitment creative rethinking. This suggestion has been tried and tested by the writer on a military installation. It works!

QUARTERLY PROCUREMENT POLICY. This policy encourages the procurement and enlistment of all teachers for *only* three months of actual teaching. In theory, a twelve student class will provide twelve potential parents for teacher enlistment in some chapel school department. Contact all parents. Few adults will search for an "out" with this type of enlistment-replacement policy. Many, having tasted of the teaching ministry for the first time, will ask to continue teaching. And those who

do not, will leave feeling that they have made some contribution to the chapel school, and in the future may be more apt to share in the religious education ministry. A continuous procurement program, following this philosophy, will guarantee more than ample teaching personnel in all departments at all times, ensure positive receptiveness, and create a favorable base atmosphere for the teacher recruitment program.

QUARTERLY PROCUREMENT TECHNIQUES. Know your parishioners. Most important is a personal visit to the home. Never attempt to enlist teaching personnel over the phone. Discuss the quarterly procurement policy with the prospective teacher. Ensure the prospect of every aid and convenience during his training and actual teaching periods. Many of the adults will reveal a lack of confidence in themselves as teachers. This usually stems from their lack of knowledge of the chapel-provided training and assistance aids. Therefore, basic teacher training, library, audio-visuals, teacher substitute systems, and curriculum materials always should be mentioned. Note on file cards the conversation, desired

calendar teaching quarter, and student age preference.

A personnel card file will prove invaluable. Card file dividers may be labeled as follows: Prospective Teachers, Substitute Teachers, Pianists, Attrition (by months), Alphabetical Index, and Replaced Teachers. Current teaching personnel should be filed alphabetically and listed on monthly attrition cards.

QUARTERLY PROCUREMENT TRAINING. The attrition file will list all classes needing teacher replacements for a given month. The prospective file will contain the desired teacher personnel replacement information. Basic training for new teachers should be conducted approximately one month in advance of their first teaching assignment. All new teachers should audit their new class at least two times prior to assuming the teaching responsibilities. Monthly training conferences should be programmed for all departments.

The above design, with some tailoring to suit the individual base chapel school, should complement the teacher personnel facet of the Armed Forces Department of Religious Education.

END

NUCLEAR WAR INSTITUTE IN CHICAGO

An international, interdenominational group of specialists in theology, science, and government will participate in a Nuclear War Institute to be held at West Baden College of Loyola University (Chicago), November 8-10. Some of the speakers are: Dr. Paul Ramsey, Chairman of the Department of Religion, Princeton University; Christopher Hollis of *Tablet* and *Punch*; Herman Kahn, Director of the Hudson Institute; and Father Joseph McKenna, S.J., Professor of International Relations, Fordham University; Dr. Alain Enthoven of the Department of Defense; and Victor Karpov of the Soviet Embassy.

A stylized, high-contrast illustration of a window with a cross inside. A telephone cord is coiled around the bottom of the window frame and extends outwards. The entire illustration is set within a dark, irregular shape that resembles a piece of paper or a window pane.

NEWS ROUNDUP

CHAPLAINS

From a series on Democracy in the *Circuit Rider*, weekly publication of the Washington Air Defense Sector at Fort Lee, Va., a pungent thought: "Let it be remembered that evolution is always slower than revolution, but the results are more lasting. . . . Yet, the heel-draggers must be reminded that solutions must be reached in a reasonable time." This paper is edited by Chaplain, Maj, **Leonard S. Edmonds** and Chaplain, Capt, **Wayne L. Taylor**.

Chaplain, Lt Col, **John F. Smeltzer** has been transferred from Westover AFB, Mass., to Sewart AFB, Tenn.

Our heartiest congratulations to Chaplain, Col, **Roy M. Terry** (5th AF staff chaplain) on receiving the Air Force Commendation Medal for "outstanding achievements" while in the Chief of Air Force Chaplain's Office 1958-1962. He was cited for "his tireless zeal and sound administrative ability that produced program after program of exceptional merit and

benefit to chaplains, personnel, and dependents."

Colonel **John A. McConnell**, Commanding Officer of Special Troops at Ft. Jackson, S.C., was awarded the General Commission on Chaplains' Certificate of Appreciation in recognition of his devoted service to the Protestant Religious Program on Post.

"No one else, in my opinion, is in a position to influence spiritually such a great cross section of American youth—to motivate and prepare them to become tomorrow's leaders with firm conviction of the verity of the moral principles that have made America great," said USCONARC Commander General **John K. Waters** during a chaplains' working conference at Fort Monroe, Va.

Chaplain (Lt Col) **Herman Dick-er**, Deputy First United States Army Chaplain, received the Ferdinand L. Sarner Chaplaincy Award in recognition of his outstanding work as a chaplain in the U.S. Military Service. The presentation was made at the



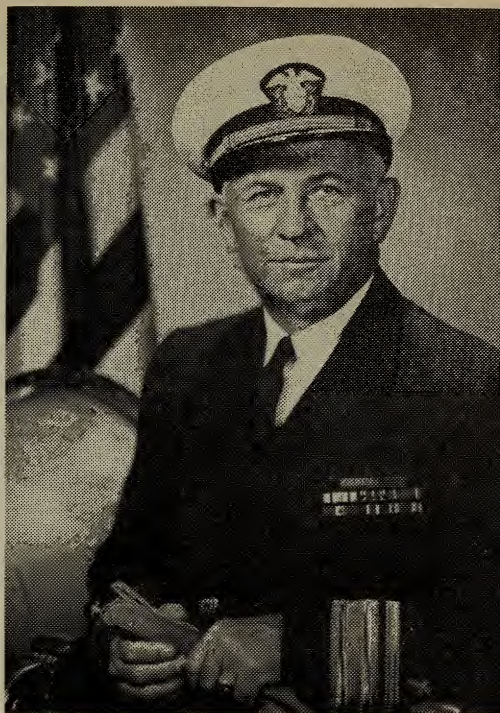
RADM George A. Rosso, former Chief of Navy Chaplains, received the official Chaplains Corps Seal before his retirement on June 30. Shown presenting the plaque (at right) is CDR Arthur W. Dennis, CHC, USN, at the Norfolk Naval Shipyard, Portsmouth, Va. Presentation took place in the office of Chaplain Rosso.

Hotel New Yorker by the National Information Bureau for Jewish Life, Inc. The plaque was named for Rabbi Ferdinand L. Sarner, the first Jewish chaplain to serve in the U.S. Army, who served as regimental chaplain of the 54th New York Volunteers during the Civil War.

Chaplain, Lt Col, **Eric L. Danielson** and his family were honored at a chapel supper before his transfer to the Headquarters, 12th Air Force, Waco, Tex., where he will be Deputy Staff Chaplain. Chaplain Danielson has been at Naha AFB, Okinawa, for the past thirty-four months. Chaplain, Maj, **Dallas A. Bird** has been transferred from Malmstrom AFB, Mont., to replace him.

"Serving the Lord with Gladness" was the theme of the U.S. Atlantic

(Continued on page 48)



NEW CHIEF OF NAVY CHAPLAINS

RADM Joseph F. Dreith, CHC, USN, was designated Chief of Navy Chaplains effective July 1, 1963. Chaplain Dreith previously had been assigned to the Bureau of Naval Personnel as Director of the Chaplains Division. He succeeded RADM George A. Rosso, CHC, USN, as the eleventh Chief of Navy Chaplains.

He is a Lutheran, and a native of Visalia, Calif. He is a graduate of Concordia College, Oakland, Calif., and Concordia Seminary, St. Louis, Mo.

Chaplain Dreith has had a distinguished career in the Navy chaplaincy since 1937.



LCDR George S. Thilking, CHC, USNR, with twelve of the fourteen young people which he instructed in the "meaning of church membership," during a four months' course given at Trinity Chapel, Marine Corps Air Station, Kaneohe Bay, Hawaii.

Fleet religious lay leaders conference held at the Norfolk Naval Station on May 28.

Chaplain (Col) **Edwin L. Kirtley** has been transferred from the Headquarters, Fourth U.S. Army, Fort Sam Houston, Tex., to Headquarters SETAF, Italy. His replacement is Chaplain (Col) **John W. Sparks**, who was reassigned from the Northern Area Command, USAREUR.

Special observances in all Army chapels around the world commemorated the 188th Anniversary of the U.S. Army Chaplaincy on Sunday, July 28, 1963.

PERSONALITIES

Dr. **R. H. Edwin Espy** succeeded Dr. **Roy G. Ross** as general secretary of the National Council of the Churches of Christ on July 1, 1963. Dr. Espy has been the NCC's second-ranking administrator since January,



Chaplain (Capt) **Wayne G. Shelton** shown on the horizontal ladder, which is one of the most difficult exercises in the Army Physical Proficiency Test. Chaplain Shelton posted the highest score of the entire post, and came within two points of a perfect score.

1958, after serving three years as associate executive secretary of the Division of Christian Life and Work. He is a veteran of international church conferences, and a world traveler, having served with the National Student YMCA, the Student Volunteer Movement, and the World Conference of Christian Youth. Dr. Ross retired on June 30, 1963.

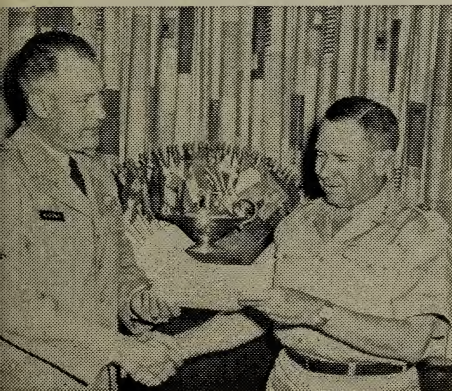
The Reverend **Edwin H. Rian** was selected as director of the American Bible Society's Advance Program which is planned to celebrate the Society's 150th Anniversary in 1966. A goal of increasing the distribution of Scriptures from 31,000,000 to 60,000,000 annually has been set. Dr. Rian was president of the Biblical Seminary in New York from 1960 to 1963.

The Reverend **Jon L. Regier** has been appointed chief of staff of the National Council of Churches' emergency Commission on Religion and Race. The newly created 25-member Commission is authorized to call for demonstrations in "every major city in the United States," to be organized by local councils of churches, church women, and church men to "witness to our determination that the church shall be fully involved in a continuing effort to change the segregated pattern of American life." Roman Catholic and Jewish leadership were invited to joint action against segregation while all communions in the Council were called on to eliminate discrimination in their churches. Chairman of the Commission is the Right Reverend

(Continued on page 50)



Chaplain (Lt Col) Theodore V. Koepke, Protestant Chaplain at Fort Leavenworth, Kans., receives a scroll from Korean villagers which was presented by Maj Gen Harry J. Lemley, Jr., Commanding General. Chaplain Koepke sent boxes of Boy and Girl Scout uniforms to the children of Korea.



ACTIVITY IN VIETNAM

Chaplain, Capt, Donal M. Squires is a modern-day circuit rider in the Air Force, who is now stationed in Vietnam. Chaplain Squires makes his rounds in a C-123 cargo plane. All planes are normally fired upon and many have come back with bullet holes. Chaplain Squires has held planeside funeral services for Americans who have been killed by snipers, after which their bodies were returned to the U.S.

Churches are often a tent with a wooden steeple or a room in an old hangar converted with bamboo curtains, wooden altars, and a straw mat on the floor. But the servicemen came to worship, and some of the Vietnamese did, also. Men of the Air Force have rehabilitated school buildings and help support orphanages.



Arthur Lichtenberger, Presiding Bishop of the Protestant Episcopal Church, New York. Dr. Regier was serving as executive secretary of the Division of Home Missions for the NCC.

Dr. Leland Foster Wood of Rochester, N.Y., a pioneer in Christian family education, was honored by the designation of the Council's Department of Family Life library as the Leland Foster Wood Office and Library. The ceremony took place on the seventh floor of the Interchurch Center, New York, on Dr. Wood's 78th birthday. **Dr. William H. Genné**, director of the Department, said the library is to become a resource center for sociologists, scholars, and students.



RETREAT AT FORT SNELLING

The religious program offered on post by Chaplain (Capt) Homer G. Benton features one-day religious retreats with strong spiritual emphasis. Theme this year was "Jesus Christ is Lord."

Shown in top picture are retreatants gathering for informal time of fellowship with Defense Chaplain (Capt) Homer G. Benton.

Lower picture shows retreat leaders: Chaplain (Lt Col) Arthur L. Duhl, Fifth Region ARADCOM chaplain; Dr. Walter Wessel, professor of New Testament, Bethel Seminary, St. Paul; Chaplain (Capt) Homer G. Benton, Dr. Kenneth Sponsel, Orthopedic Surgeon, Minneapolis.

NEWS BRIEFS, UNITED STATES

During late May and June Dr. **Carl M. Boyd**, director of Chaplaincy Services, and Mr. **Dale W. Medearis**, executive secretary of the committee on Military and Veterans Services, Disciples of Christ, toured the military installations of the Far East, visiting in Hawaii, Hong Kong, Taipei, Okinawa, Japan, Korea, and stopped off in Alaska while homeward bound.

Congratulations to The Reverend **John R. McLaughlin**, general secretary of the Methodist Commission on Chaplains, who married Mrs. **Iona Henry** in a June wedding. Mrs. Henry was dean of women at Montclair Teachers College, N.J. Our very best wishes to them!

Speakers at the Retreat in Berchtes-

The CHAPLAIN

gaden, Ger., sponsored by the United Church of Christ were Dr. **S. MacLean Gilmour**, professor of New Testament Studies, Andover Newton Theological School, Newton Centre, Mass., and Mr. **Chester W. Jenks**, investment banker and businessman, who is dean of Lay Preachers for the New Hampshire Conference. The Reverend **Leon A. Dickinson, Jr.**, secretary for Chaplains and Service Personnel, was also on the program.

Dr. **Don L. Calame**, director of the NCC's United Church Men, has stated that "Protestant laymen all over Europe are intently working to bring Christianity out of the churches into the common marketplace of everyday affairs." Dr. Calame headed a 6-man team of Americans visiting Europe in the first exchange between representatives of denominational men's work on both sides of the Atlantic.

At the meeting of the General Board of the National Council of Churches it was voted to recommend that the U.S. Senate ratify the United



John Thomas, an Eagle Scout and the son of Marine Colonel and Mrs. George B. Thomas, received the "God and Country" Boy Scout award from Lt Milton E. Merritt, CHC, USMC, during services at Christ Chapel, Twenty-nine Palms, Calif.

CDR R. C. Van Limburg and LCDR David W. Plank, CHC, USN, with men of the USS *Maury* (AGS-16) present toys to children at Dr. Pierra's orphanage in Bangkok, Thailand. *Maury* personnel have supported the orphanage for the past two years by the "Tun Fund."



Nations Convention concerning the status of women. The Board said that it was "consistent with Christian principles to promote personal dignity, human rights, and mutual responsibility" for women throughout the world.

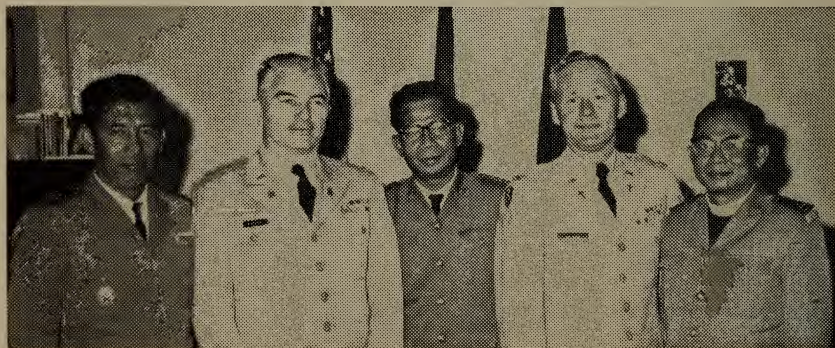
Mr. **Edward Neilan**, chairman of the Board of the Chamber of Commerce of the U.S., has asked that businessmen take a leading part in seeking just solutions in the integration crisis. "Though courage is required and he may expect hostility, the businessman should forget personal prejudices, and participate in working out dignified solutions, setting a proper example for the rest of the community."

The 175th General Assembly of the United Presbyterian Church, USA, opposed the reading of the Bible and prayers in schools as indoctrination; said the medical profession and tax-



Capt Val G. Holzapfel, USN, received a GCC Certificate of Appreciation from LCDR L. Randall Rogers, CHC, USN, for his outstanding work as a lay leader while stationed at the U.S. Naval Air Station, Dallas, Tex.

Three Indonesian chaplains pay a visit to the First U.S. Army Chaplain's Section during a recent trip to the United States. Left to right are Colonel Muchlas Rowi, Chief of Central Islamic Spiritual Services; Lt Col Herman Dicker, Deputy First Army Chaplain; Colonel Widjaja Soeparta, Chief Army Chaplain (Catholic); Chaplain (Lt Col) Matthew D. Blair, Assistant First Army Chaplain; and Colonel Paido Tua Sarumpaet, Chief Army Chaplain (Protestant).



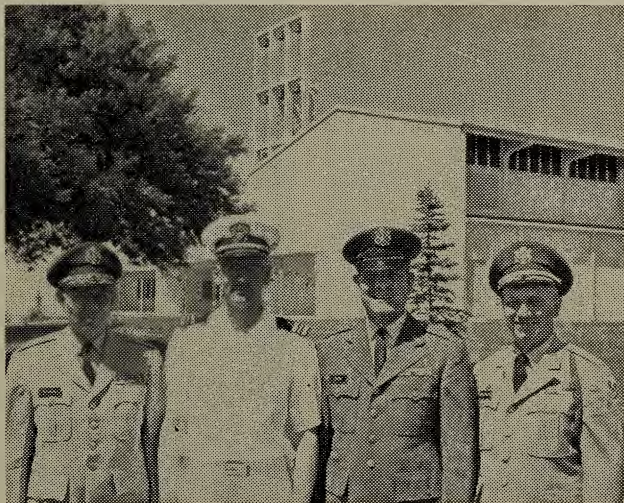
supported health agencies should not be restrained legally in birth control practices; objected to special tax privileges for churches and church organizations on businesses which they operate; questioned the Government support of military chaplains.

National Goodwill Worker of 1963 award went to Mr. **Isaac Ramsdell** of Toledo, Ohio. Mr. Ramsdell lost the use of his legs in a hunting accident in 1948 but, after training, he established a clock repair department for Goodwill Industries in Toledo. During a Washington visit, Mr. Ramsdell presented a Goodwill award to Senator **Lister Hill** of Alabama, who



↑
Brig Gen Henry S. Murphey, Commanding General of Walter Reed General Hospital, presents certificates on completion of a 12-week hospital clinical training program to Chaplains (Capt) Joseph Nosser and (Lt) William Foreman, of Fort George G. Meade, Md. Center Chaplain (Col) Maury Hundley, Jr. established the project.

Shown here before the chapel at Sandia Base, Albuquerque, N.Mex., are Chaplain (Maj) Max Gilmer; LCDR Homer Schnick, CHC, USN; Chaplain, Capt, William Boyd; and Chaplain (Lt Col) Carmah Underwood.





Three team members of the Pocket Testament League invaded the U.S. Army Engineer Center, Fort Belvoir, Va. Shown left to right are PFC Herman Keizer; PTL member Jack Conner; Chaplain (Capt) Grover G. DeVault; PTL member Mitsuo Fuchida; Chaplain (1st Lt) John L. Callahan; PTL member Larry McGill; Chaplain (1st Lt) James H. Goodner.

has sponsored legislation to aid in rehabilitation of the handicapped.

Among recent visits to military installations in the New England area, Colonel **Matthew Thompson**, USAF, Ret, administrative assistant to the executive secretary, General Commission on Chaplains, represented members at the groundbreaking ceremonies for the new \$600,000 Chapel and Religious Education Center, Fort Dix, N.J. He also spoke to a chapel youth group concerning the work of the GCC at Loring AFB, Maine, and participated in a psychiatric group counseling session at the VA Hospital, Boston, Mass.

Other visits were: **Air Force**—McGuire AFB, N.J.; Dover AFB, Del.; Dow AFB, Maine; Hanscom Field, Bedford, Maine. **VA Hospitals**—Coatesville, Pa.; Philadelphia, Pa.; West Roxbury, Mass.; Brockton, Mass. **Navy**—HQ, First Naval District, Boston, Mass.; HQ, Fourth

Naval District, Philadelphia, Pa. **Army**—Headquarters, Fort Devens, Mass.; U.S. Army Hospital, Valley Forge, Pa. **Coast Guard**—U.S. Coast Guard Receiving Station, Cape May, N.J.

Israel has celebrated her 15th anniversary as a nation. Since that time the population has nearly tripled—805,600 to 2,332,000; the non-Jewish population has grown from 100,000 to 263,000. Israel has one of the lowest unemployment rates in the world—about 3 per cent. The GNP has grown from \$818 million to \$2,075; acreage under cultivation from 412,000 to 1,100,000. Agricultural production has gone from \$24.7 million to \$350; in-

Mrs. Kathleen C. Smith, secretary to USCONARC's Chief Chaplain, is being presented with a commendation by Chaplain (Col) William J. Reiss for sustained superior performance.



The CHAPLAIN



Chaplain (Maj) Herbert S. Edge, Brooklyn Army Terminal, greets LCDR William M. Hearn, CHC, USN, chaplain of the USNS *Patch*, upon arrival of ship. Both chaplains are American Baptists.

LATE NEWS

As of July 1, 1963, Chaplain **Clayton E. Day**, Personnel and Ecclesiastical Relations, Office of the Chief of Army Chaplains, became a lieutenant colonel. Congratulations!

In recent weeks Mr. **Appelquist**, executive secretary of The General Commission, has made informal calls at a number of military installations, including the following: Shaw AFB, S.C.; Seymour-Johnson AFB, N.C.; Fort Eustis, Va.; Fort Ritchie, Md.; Patuxent Naval Air Station, Md.; Indiantown Gap, Pa.; Camp A.P. Hill, Va.; Camp Drum, N.Y.; Chaplain School at Newport, R.I.; Naval Proving Ground, Dahlgren, Va.

dustrial production has gone from \$255 million to \$1,200.

CAPT **Harry C. Wood**, USN, Ret. visited all United Presbyterian USA chaplains at the various military installations in Europe covering Germany, Italy, Turkey, Greece, Spain, France, England, and Scotland. After a few days back in the States to attend the General Assembly at Des Moines, Iowa, he took off for the Far East. In Japan he was present at the First Presbyterian Retreat held at the Gohra Hotel, Hakone, Japan. He visited all Christian Servicemen's Centers which are now sponsored by the National Council of Churches. His itinerary included Alaska, Japan, Korea, Okinawa, Taipeh, Hong Kong, the Philippines, and Hawaii.

Chaplain **Stanley C. McMaster** (left), chief of the Administrative Division, Chaplains Section, HQ, Fifth U.S. Army, receives congratulations upon his promotion to the rank of major from his chief, Chaplain (Col) **Charles J. Murphy**.





Participating in LOGEX 63 at Fort Lee, Va., are the reserve chaplains shown above. Top left: Chaplain (Lt Col) James O. Morman, Control Gp VIII Army Corps, Austin, Tex.; Chaplain (Maj) James W. Rice, HQ XIX Corps, Fort Chaffee, Ark. Top right: Chaplain (Lt Col) Leon O. Henry, Division Chaplain, 95th Division; Chaplain (Maj) Herbert G. Barnett, 4002d U.S. Army Garrison, Oklahoma City, Okla.; Chaplain (Lt Col) Frank R. Scofield and Chaplain James W. Rice, both of XIX Corps, Fort Chaffee, Ark.

Upon the retirement of RADM George A. Rosso as Chief of Navy Chaplains, RADM J. Floyd Dreith became the new Chief (see page 47). At the same time RADM James W. Kelly, CHC, USN, became the new Director of Chaplains Division. Other replacements and promotions give us the following lineup: Capt Henry J. Rotrige, CHC, USN, Assistant for Administration and Planning, who replaced Capt Charles J. Covert, CHC, USN, transferred to the Atlantic Fleet as Fleet Chaplain; Capt Robert J. Schneck,

CHC, USN, Head, Ecclesiastical Relations Branch; Capt Frederick W. Brink, CHC, USN, Head, Personnel Branch and Distribution Section; CDR S. David Chambers, Jr., CHC, USNR, Head, Reserve Section; LCDR Dennis C. Kinlaw, CHC, USN, Head, Procurement Section; CDR Leon S. Darkowski, CHC, USN, Head, Logistics Branch, who replaced CDR E. Vaughn Lyons, transferred to the Research Division at Bainbridge, Md.; CDR Joseph A. Kelly, CHC, USNR, Head, Training Branch. Our best wishes to all!

Chaplain (Col) **Walton G. Sugg, Jr.**, was recently assigned to the U.S. Army Armored Center, Fort Knox, Ky., from the I Corps, Korea.

Chaplain, Lt Col, **Carl W. McGeehon** has been assigned to PACAF, APO 953, San Francisco, Calif., and was replaced at the Office of the Chief of Air Force Chaplains by Chaplain, Lt Col, **Earl W. Minor**.

Volume II, *The Air Force Chaplains*, by Chaplain, Lt Col, **Daniel B. Jorgensen** was published on May 10 and is available from the U.S. Government Printing Office, Washington 25, D.C. for \$3.50. Volume I, *The Service of Chaplains to Army Air Units*, is also available from GPO for \$3.00.



LCDR Robert Saeger, Jr., CHC, USN, has been assigned as Assistant Force Chaplain on the staff of RADM Denys W. Knoll, Commander Service Force, U.S. Atlantic Fleet, Norfolk Naval Station, relieving LCDR Roger F. Hill, CHC, USN.

Pastoral care considered at Fort Monmouth, N.J. Shown are conference leaders: The Rev. H. C. Meserve, Director, Academy of Religion and Mental Health, New York City; The Rev. Father George Hagmaier, Assoc. Dir. Paulist Institute for Religious Research; Rev. E. S. Golden, Board of Christian Education, United Presbyterian USA; Chaplain (Lt Col) C. J. Bermel, post chaplain; Lt J. D. Dalack, clinical psychologist; Chaplain (Lt Col) A. A. Dudek, Fort Dix, N.J.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Premarital Counseling by J. KENNETH MORRIS. Prentice-Hall, Inc. 1960. 240 pp. \$5.25.

This is an excellent book for all clergy interested in the great field of premarital counseling. With the high divorce rate which prevails, it is all the more important that we fortify as best we can those embarking upon the seas of matrimony. In this book, the Rev. J. Kenneth Morris gives us the benefit of his study, experience and wisdom after many years in the ministry. He deals with such vital subjects as: The First Interview with the Couple, The Personal Interviews, Counseling Couples Marrying Under Special Circumstances, Personality Needs, Difficult Areas of Adjustment, Sex Instruction for Marriage.

This book is written by a man who has read widely in the field of pastoral psychology, has a great deal of experience in the field of premarital and marital counseling and, last but not least, it is written from the point of view of one who knows the resources of the church and their application in this most critical area.

For the foregoing reasons, I would recommend this book *Premarital Counseling* to ministers generally. It

is a book that every chaplain will want to have in his library as a ready reference in premarital counseling.

—MAXWELL B. COURAGE,
Chaplain (Maj) USA,
Fort Jackson, South Carolina

History and Future of Religious Thought by PHILLIP H. ASHBY. Spectrum Books by Prentice-Hall, Inc. 1963. 168 pp. \$1.95 paper, \$4.25 cloth.

The author surveys Christianity, Hinduism, Buddhism and Islam in terms of their tendencies toward universality of acceptance and application.

A Soldier Priest Talks to Youth by PATRICK J. RYAN. Random House. 1963. 205 pp. \$3.95.

A series of essays on the problems and opportunities confronting American youth, written by a colorful and well-known Catholic chaplain, once Chief of Chaplains for the U.S. Army.

God in My Unbelief by J. W. STEVENSON. Harper & Row. 1963. 159 pp. \$2.75.

There is no greater story than the work of God in the lives of men and women. These are observations, mus-

ings and confessions of a sensitive pastor as he lives and works among his parishioners. A book of rare insights in human relationships.

Let Us Pray, A Minister's Prayer Book. Compiled by PAUL D. LOWDER. The Upper Room. 1963. 89 pp. 75¢.

A personal collection of devotional readings and prayers. An excellent aid for meditation and prayer.

A New Look at the Bible Tradition by LOUIS BISCHOFF. Philosophical Library. 1963. 380 pp. \$7.50.

A book of objections to much of traditional, biblical and institutional religion.

Employers of the Infinite by SAM MOSKOWITZ. World Publishing Co. 1963. 350 pp. \$6.00.

This is an unusual collection of biographical sketches and descriptions of the work of writers of science fiction from twenty representatives such as H. G. Wells, Edgar Allan Poe and Philip Wylie.

March to Saratoga by HARRISON BIRD. Oxford University Press. 1963. 276 pp. \$6.50.

A true story told with skill and wit. It is incredible that such a motley crowd as the American forces could defeat a splendid and experienced army such as Burgoyne's. The author unfolds the manner in which it was accomplished, giving lively color and fascinating detail.

The Rationality of Faith by CARL MICHALSON. Charles Scribner's Sons. 1963. 153 pp. \$3.50.

A scholarly volume on the problem of faith and reason.

The Vindication of Liberal Theology by HENRY P. VAN DUSEN. Charles Scribner's Sons. 1963. 186 pp. \$3.50.

This is written in praise of liberal theology. The author's definitions and interpretations will be of interest to readers of all theological points of view.

Halford Luccock Treasury. Edited by ROBERT E. LUCCOCK. Abingdon. 1963. 446 pp. \$6.00.

It is fitting that there should be a "treasury" of Hal Luccock's writings and it is appropriate that his son, Bob Luccock, professor of preaching at Boston University School of Theology, should compile it. Few preachers in America are not indebted to Hal. From his wide reading, his keen mind knew how to select that which was pithy, interesting and pointed. Bob has given us all some of the very best from his prolific father. This is a volume to have in your library and to turn to again and again.

The New Creation as Metropolis by GIBSON WINTER. Macmillan. 1963. 152 pp. \$3.95.

A former naval chaplain, Gibson Winter is now Associate Professor of Ethics and Society at the Divinity School of the University of Chicago. But before becoming a Seminary professor he had a share in establishing Parishfield, near Detroit, "a training center for laymen to relate Christianity to the industrial and cultural life of America." Pointing out that American society is going through a critical period, the author challenges the church, especially through its laity, to become a servant, reconciling the two cultures (the affluent and the de-

prived) into a New Mankind—the true humanity of all men.

Creative Teaching in the Church by ELEANOR SHELTON MORRISON and VIRGIL E. FOSTER. Prentice-Hall, Inc. 1963. 244 pp. \$4.95.

Based on the fundamental principle that the aim of all teaching is to help persons experience God's creative and redemptive love, this excellent manual shows how to do this in words and experiences that pupils understand. The book stresses the two languages of teaching—that of words and that of relations—person-to-person. Specific help is given all teachers from the pre-school on up through young people. Emphasis is upon creative methods of teaching—games, drama, writing, choral readings, discussion, projects, interviews, exploration and the like.

Alone No Longer by STANLEY STEIN with LAWRENCE G. BLACHMAN. Funk & Wagnalls Co., Inc. 1963. 354 pp. \$5.00.

This is the moving autobiography of Stanley Stein, who, in 1931, discovered he had leprosy (or Hansen's disease as he would prefer us to call it) and who for the years since then has been a patient at the only leprosarium in the United States at Carville, La. During this period he began a small newspaper in the hospital—*The Sixty-Six Star*—which has done a monumental job in informing the outside world of the nature of Hansen's disease.

President Kennedy wrote Stein: "I want to extend my congratulations to THE STAR and to you as its editor for immeasurably adding to the world's understanding of the facts

about Hansen's disease. . . . THE STAR has been instrumental in dispelling much of the darkness, superstition and fear of Hansen's disease that for centuries has stood in the way of constructive efforts to deal realistically with this affliction."

This is the story "of a man who refused to be one of the Living Dead!" There are 10-12 million victims of Hansen's disease in the world and approximately 2,000 in the United States. Stein's effort to get the staff at Carville and persons outside to treat patients of Hansen's disease as human beings has been largely successful.

Ten Open Doors by GERTRUDE JENNESS RINDEN. Friendship Press. 1963. 126 pp. Paper: \$1.75.

This is one of the children's books in the series on the life of the inner city—the home mission theme used this year by the denominations working together in the Commission on Missionary Education. It consists of ten interesting stories showing how the church is opening doors of promise and bringing new spiritual life to the families on the city's crowded streets. There is also a study guide by Mrs. Rinden entitled, *Junior Teacher's Guide on "The Changing City."*

The Stranger Within by CYRIL H. POWELL. Channel Press. 1963. 160 pp. \$3.00.

The inner life of a man—it is that which determines his destiny. But so often man is a stranger to that inner life—the seed-bed of personality, the place where the creative forces live. This book helps us discover this inner life and then use it toward life fulfillment. Hugh Redwood comments on

it: "A book of true Christian psychology; a deep book, but deeply refreshing. It goes to the roots of the Inner Self. I do, indeed, warmly recommend it."

The Jewish-Christian Argument

by HANS JOACHIM SCHOEPS. Holt, Rinehart and Winston, Inc. 1963. 208 pp. \$5.00.

Professor Schoeps is Professor of the History of Religion at Erlangen, Germany. In this book he surveys the conflict in theology between the Jews and Christians since the time of the early church. He shows how the conflict has advanced from antagonism to conversational dialogue. And he points out that both Israel and the church have a witness to make to a world that has set itself against the Word of God.

The book will be helpful to Christian thinkers to show just where the points of difference are between Jews and Christians.

Studies in New Testament Ethics

by WILLIAM LILLIE. Westminster Press. 1963. 189 pp. \$3.95.

Dr. Lillie, lecturer in biblical study at the University of Aberdeen, Scotland, points out that "Protestant theologians today tend to relegate Christian ethics to a very subordinate place in theology" but in these fifteen chapters he exalts ethics to the high place it really deserves. Beginning with the Old Testament heritage of ethics, the author carries us through some observations about natural law, the example of Christ, grace and goodness, conscience in the New Testament, goodness and knowledge, eschatology, self-denial and love. Then in six important chapters he leads

the reader in a depth-study of the New Testament attitude to (1) Law and Justice, (2) the State, (3) Wealth, (4) Work, (5) Marriage and Divorce, and (6) Children. A very useful book.

Servants and Stewards

by ARTHUR R. MCKAY. Westminster Press. 1963. 76 pp. \$1.25.

Without using technical jargon, the author presents the Christian concepts of stewardship in these five short chapters. Guidance and help on the teaching and practice of stewardship are helpfully presented.

Honest to God

by JOHN A. T. ROBINSON. Westminster Press. 1963. 143 pp. \$1.65 (paperback).

The author, a bishop in the Church of England, is convinced that there is a growing gulf between the traditional orthodox supernaturalism and the categories which the "lay" world finds meaningful for today. We have continued to use outmoded concepts as "God is up there," or "God is out there," and we must change all this to fit more into modern scientific speech and concepts. So the author would relinquish all these old, out-of-date ideas and replace them with new, understandable, modern ones.

As this reviewer sees it, the author does not wish to get rid of God or the basic doctrines of our Christian faith; however, one wonders if in throwing out all the terminology and images, we might throw out the baby with the bath water. The other approach would be to make a determined effort to teach the meaning of the terms we so often glibly use in our Christian vocabulary without understanding their meaning.

Called to Teach by CHARLES D. SPOTTS. United Church Press. 1963. 111 pp. \$2.50.

The Teaching Church by KENDIG BRUBAKER CULLY. United Church Press. 1963. 94 pp. \$2.50.

UCP does well to bring out these two small but significant books on Christian education. Spotts' book is directed primarily to the church school teacher (he'd like to call him a "teaching minister") and the local church. You are called to teach, he says, not by the pastor or the church school superintendent but by Jesus Christ. And you are called to teach the gospel. This means you must cast aside laziness and get yourself prepared. And the best way to get prepared is to teach—to teach well, for you learn more than your pupils.

The Cully book deals with Christian education in its broader aspects, not only in the church school but religious instruction in state schools, in released time, in church day schools, summer camps, youth clubs and the like. Further, he surveys the Christian education program around the world. The task of Christian education is twofold: confront the world with the gospel and help redeemed persons to live in fellowship. To fulfill this calling to communities as a whole and to individuals, there must be various methods and devoted teachers.

The Realities of Faith by BERNARD E. MELAND. Oxford University Press. 1962. 368 pp. \$6.50.

Dr. Meland, Professor of Constructive Theology at the University of Chicago, writes a very personal book giving his view of the present religious situation and the task of the Christian

church as it confronts today's world. We must, he says, accept the fact of the scientific revolution and restate the meaning of the Christian faith in keeping with this new awareness. And as we look out upon the religions of the world, we must find a way to make known positively our Christian faith without passing judgment on other religions.

The Shepherd of the Stars by CHARLES A. TRENTHAM. Broadman Press. 1962. 172 pp. \$2.95.

An interpretation of the Book of Colossians from the standpoint of the Space Age.

In the Presence of My Enemies by JOHN W. CLIFFORD. W. W. Norton & Co., Inc. 1963. 239 pp. \$4.50.

John W. Clifford, S.J., was living in Shanghai at the time of the Communist revolution in China. As a priest of the Roman Catholic church, he was serving the Chinese. Then he was arrested and was in prison from 1953-1956. Every effort was made by the Chinese Reds to "brainwash" him. But he refused to give in. And the thesis of this book—shown by the personal experiences of the author—is that the Communists can be defeated at their own game, that silent noncooperation and a tough determination can save a person from becoming a soulless robot available for complete manipulation. And that this spirit is the only thing that can save a man.

Here is a graphic portrayal of Communist techniques of brainwashing. Incidentally, a great cry was made over the fact that twenty-one GIs out of 4,400 defected to Communism. However, let us not forget

in the first war of the new Communist regime, 14,000 out of 22,000 captured Chinese soldiers chose to remain in the free world after the final truce.

The Orthodox Church by TIMOTHY WARE. Penguin Books, Inc. 1963. 352 pp. \$1.25.

A paperback giving the history, faith and worship of the Orthodox Church written for the non-orthodox.

The Daily Reading. Compiled by G. W. BRIGGS. Penguin Books, Inc. 1963. 283 pp. 95 cents.

Passages from the Bible selected for daily reading and arranged by the days of the week.

Methodism by RUPERT E. DAVIES. Penguin Books, Inc. 1963. 224 pp. 85 cents.

The history of Methodism.

The Penguin Book of Religious Verse. Edited by R. S. THOMAS. Penguin Books, Inc. 1963. 85 cents.

An anthology containing some of the great religious poetry written through the years.

Mysticism in World Religion by SIDNEY SPENCER. Penguin Books, Inc. 1963. 363 pp. \$1.65.

A survey of mysticism in the world's great religions: Primitivism, Hinduism, Buddhism, Taoism, Confucianism, Hellenism, Judaism, Christianity, and Islam.

Is God Alive? by LEWIS S. MUDGE. United Church Press. 1963. 95 pp. \$1.45.

These five chapters were delivered at an assembly of high school and

college-age young people at Purdue University in the summer of 1963. The theme of the assembly was "Come, Creator Spirit." The speaker shares with young people a theology which lives out of the reality, the power and the presence of God.

Temperament and the Christian Faith by O. HALLESBY. Augsburg Publishing House. 1962. 106 pp. \$2.00.

This book by the author of the famous book on *Prayer* describes the four basic temperaments of man—the sanguine, the melancholic, the choleric, the phlegmatic, points out in each case the strength and weakness of that temperament and makes helpful suggestions on how to work with each temperament in developing the Christian faith.

John Wesley, Friend of the People by OSCAR SHERWIN. Twayne Publishers, Inc. 1961. 234 pp. \$5.00.

A fresh and penetrating treatment of John Wesley, the founder of Methodism. An account of the most amazing figure in England in the eighteenth century; the story of the man Wesley and his work.

Some of My Best Friends by BENJAMIN R. EPSTEIN and ARNOLD FOSTER. Farrar, Straus and Cudahy. 1962. 274 pp. \$4.50.

The shocking story of social discrimination in America.

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